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JANUARY 25, 1924

AMERICAN

POPULAR LESSONS,

CHIEFLY SELECTED

FROM THE WRITINGS

OF

MRS. BARBAULD, MISS EDGEWORTH,

AND OTHER

APPROVED WRITERS.

REVISED AND CORRECTED BY THE AUTHOR.

DESIGNED PARTICULARLY FOR THE YOUNGER CLASSES OF CHILDREN IN SCHOOLS.

When I was a child, I spake as a child, I understood as a child, I thought as a child.....*St. Paul.*

NEW-YORK:

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"American Popular Lessons, chiefly selected from the writings of Mrs. Barbauld, Miss Edgeworth, and other approved writers. Revised and corrected by the author. Designed particularly for the younger classes of children in schools. When I was a child, I spake as a child, I understood as a child, I thought as a child.—*St. Paul.*"

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FRED. J. BETTS,
Clerk of the Southern District of New-York.

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INTRODUCTION.

To the first edition of AMERICAN POPULAR LESSONS, a prefatory essay was attached. The book was first published in 1820. At that time it was deemed proper to make a brief statement of the progress of popular education in those countries where the English language prevails; and to suggest some improvements in elementary works, and in methods of instruction.

Many improvements have been made in the course of nine years—many more still remain to be effected. But it may be doubted whether an essay in a school book can much promote this object. Certain additions to the lessons are inserted, and the essay has been excluded.

Fifty thousand copies of this book have been circulated, and it is now offered to the public in a form somewhat new. It is hoped that the few additions which have been made, will be found as useful to young minds, as that part of this work which has already been proved to serve the humble purpose for which it was intended.

*****

New-York, March 10, 1829.

DEDICATION.

TO LITTLE CHILDREN.

To DEDICATE, is to offer.

People who write books sometimes dedicate them to great and wise men; sometimes they dedicate them to persons whom they love, and who love them; because the person who writes, believes it will give pleasure to those whom he loves, to read what he has written.

Because I believed that I should give knowledge and pleasure to children, I wrote this book; and I now dedicate it to them. I think they will understand and enjoy what they read and study in other books, more perfectly, for having read this.

They can understand *every word* in it. It teaches them to examine whatever they see, to think about and to inquire the meaning of what they do not understand.—*Every word* is explained.

Children can understand the title-page. Title means name—American Popular Lessons.

Popular means belonging to the people—belonging to every body. A catechism written for the children of the "Friends," or for the children who go to the Roman Catholic church, would not be a *popular* catechism; because *all children* are not "Friends" or Roman Catho-

lics. These are American popular lessons, because they are designed for any, or all of the children of the American people.

Chiefly selected, &c. is a phrase, in the title-page—selected means *picked out*. If you have a number of apples, and choose some of the best of them to give away, you *select* the best. Mrs. Barbauld, Miss Edgeworth, and some other good friends of children, have written a great number of books, and beautiful stories, for them. There are more of these books than some of you can buy; there are parts of them which you cannot understand. I have selected from them some parts that you can understand; I hope they will do you good.

Your affectionate

FRIEND.

THE LITTLE DOG TRUSTY;

OR, THE LIAR, AND THE BOY OF TRUTH

VERY little children do not know what is meant by a liar, and a boy of truth.

Very little children, when they are asked a question, say "yes," and "no," without knowing the meaning of the words; but you, children, who can speak quite plain, and who can tell, by words, what you wish for, and what you want, and what you have seen, and what you have done; you, who understand what is meant by the words, "I have done it," or, "I have not," *you* can understand what is meant by a liar, and a boy of truth.

Frank and Robert were two little boys about eight years old. Whenever *Frank* did any thing wrong he always told his father and mother of it; and when any body asked him about any thing which he had done or said, he always told the truth; so that everybody who knew him believed him: but nobody who knew his brother Robert, believed a word which he said, because he used to tell lies.

Whenever Robert did any thing wrong, he never ran to his father or mother to tell them of it, but when they asked him about it, he denied it, and said he had not done the things which he had done.

The reason that Robert told lies was, because

he was afraid of being punished for his faults if he confessed them. He was a coward, and could not bear the least pain; but Frank was a brave boy, and could bear to be punished for little faults: his mother never punished him so much for such little faults, as she did Robert for the lies which he told, and which she found out afterwards.

One evening these little boys were playing together, in a room by themselves; their mother was ironing in the next room, and their father was out at work in the fields, so there was nobody in the room with Robert and Frank; but there was a little dog called Trusty, lying by the fire-side.

Trusty was a pretty playful little dog, and the children were very fond of him.

"Come," said Robert to Frank, "there is Trusty lying beside the fire asleep; let us go and waken him, and he will play with us."

"O yes, do let us," said Frank. So they both ran together towards the hearth, to waken the dog.

There was a basin of milk standing upon the hearth, and the little boys did not see whereabouts it stood, for it was behind them; as they were both playing with the dog, they kicked it with their feet, and threw it down, and the basin broke, and all the milk ran out of it over the hearth, and about the floor. When the little boys saw what they had done, they were very sorry and frightened; but they did not know what to do; they stood for some time looking at the broken basin, and the milk, without speaking.

Robert spoke first.

"So we shall have no milk for supper to-night," said he, and he sighed.

"No milk for supper?—Why not?"—said Frank; "is there no more milk in the house?"

"Yes, but we shall have none of it; for do you not remember last Monday, when we threw down the milk, my mother said we were very careless, and that the next time we did so, we should have none, and this is the next time? so we shall have no milk for supper to-night."

"Well then," said Frank, "we must do without it, that's all: we will take more care another time; there's no great harm done; come let us run and tell my mother, you know she bid us always tell her directly when we broke any thing; so come," said he, taking hold of his brother's hand.

"I will come soon," said Robert; "don't be in such hurry, Frank—can't you stay a minute?" So Frank staid; and then he said, "come now, Robert." But Robert answered, "stay a little longer; for I dare not go yet—I am afraid."

Little boys, I advise you never be afraid to tell the truth; never say, "*stay a minute*," and "*stay a little longer*;" but run directly and tell of what you have done that is wrong. The longer you stay the more afraid you will grow, till at last, perhaps, you will not dare to tell the truth at all. Read what happened to Robert. The longer he staid, the more unwilling he was to go to tell his mother that he had thrown down the milk, and at last he pulled his hand away from his brother, and cried, "I won't go at all, Frank, can't you go by yourself?"

"Yes," said Frank, "so I will; I am not

afraid to go by myself; I only waited for you out of good nature, because I thought you would like to tell the truth too."

"Yes, so I will; I mean to tell the truth when I am asked; but I need not go now, when I don't choose it:—and why need you go either? Can't you wait here?—Surely my mother can see the milk when she comes in."

Frank said no more; but as his brother would not come, he went without him. He opened the door of the next room where he thought his mother was ironing; but when he went in, he saw that she had gone to fetch some more clothes to iron. The clothes, he knew, were hanging on the bushes in the garden; so he thought his mother was gone there; and he ran after her, to tell what had happened.

Now whilst Frank was gone, Robert was left in the room by himself; and all the while he was alone, he was thinking of some excuses to make to his mother; and he was sorry that Frank was gone to tell her the truth. He said to himself, "*If Frank and I both* were to say, that *we* did not throw down the basin, she would believe us, and we should have milk for supper I am very sorry Frank would go to tell her about it."

Just as he said this to himself, he heard his mother coming down stairs—"Oh ho!" said he to himself, "then my mother has not been out in the garden, so Frank has not met her, and cannot have told her; now I may say what I please."

Then this naughty, cowardly boy, determined to tell his mother a lie.

She came into the room; but when she saw the broken basin, and the milk spilled, she stopped short, and cried "So, so!—What a piece of work is here!—Who did this, Robert?"

"I don't know, ma'am," said Robert, in a very low voice.

"You don't know, Robert!—Tell me the truth, I shall not be angry with you, child—you will only lose the milk at supper; and as for the basin, I would rather have you break all the basins I have, than tell me one lie.—So don't tell me a lie—I ask you, Robert, did you break the basin?"

"*No ma'am*, I did not," said Robert; and he coloured as red as fire.

"Then, where's Frank? did he do it?"

"No mother, he did not," said Robert; for he was in hopes, that when Frank came in he should persuade him to say that he did not do it.

"How do you know," said his mother, "that Frank did not do it?"

"Because—because—because, ma'am," said Robert, hesitating, as liars do for an excuse—"because I was in the room all the time, and I did not see him do it."

"Then how was the basin thrown down? If you have been in the room all the time, you can tell."

Then Robert going on from one lie to another, answered, "I suppose the dog must have done it."

"Did you see him do it?" says his mother.

"Yes," said this wicked boy.

"Trusty, Trusty," said his mother, turning round; and Trusty, who was lying before the

fire, drying his legs, which were wet with the milk, jumped up, and came to her. Then she said, "fie! fie! Trusty!" and she pointed to the milk. "Get me a switch out of the garden Robert; Trusty must be beat for this." Robert ran for the switch, and in the garden he met his brother: he stopped him, and told him, in a great hurry, all that he had said to his mother; and he begged of him not to tell the truth, but to say as he had done.

"No, I will not tell a lie," said Frank.—"What! and is Trusty to be beat! He did not throw down the milk, and he shan't be beat for it.—Let me go to my mother."

They both ran towards the house, Robert got there first, and he locked the house door, that Frank might not come in. He gave the switch to his mother.

Poor Trusty! he looked up as the switch was lifted over his head; but he could not speak to tell the truth! Just as the blow was falling upon him, Frank's voice was heard at the window.

"Stop, stop! dear mother, stop!" cried he, as loud as ever he could call. "Trusty did not do it—let me in—I and Robert did it—but do not beat Robert."

"Let us in, let us in," cried another voice, which Robert knew to be his father's; "I am just come from work, and here's the door locked."

Robert turned as pale as ashes when he heard his father's voice; for his father always whipped him when he told a lie.

His mother went to the door and unlocked it.

"What's all this?" cried his father as he

came in; so his mother told him all that had happened; how the milk had been thrown down; how she had asked Robert whether he had done it; and he said that he had not, and that Frank had not done it, but that Trusty the dog had done it; how she was going to beat Trusty, when Frank came to the window and told the truth.

"Where is the switch with which you were going to beat Trusty?" said the father.

Then Robert, who saw by his father's look, that he was going to beat him, fell upon his knees, and cried for mercy, saying, "Forgive me this time, and I will never tell a lie again."

But his father caught hold of him by the arm —"I will whip you now," said he, "and then, I hope, you will not." So Robert was whipped till he cried up loud with the pain, that the whole neighbourhood could hear him.

"There," said his father, when he had done, "now go to bed; you are to have no milk, and you have been whipped. See how liars are served!" Then turning to Frank, "come here and shake hands with me, Frank; you will have no milk for supper; but that does not signify; you have told the truth, and have not been whipped, and every body is pleased with you. And now I'll tell you what I will do for you—I will give you the little dog Trusty to be your own dog. You shall feed him, and take care of him, and he shall be your dog; you have saved him a beating, and I'll answer for it you'll be a good master to him. Trusty, Trusty, come here!"

Trusty came; then Frank's father took off

Trusty's collar.—"To-morrow I'll go to the *brazier's*," added he, "and get a new collar made for your dog: from this day forward he shall be called after you, *Frank*."

MISS EDGEWORTH.

NOTE.

SIMPLE as these lessons are, it is possible that the circumstances of some children may make it useful to instruct them, as if ignorant of those elements of general knowledge which are communicated to the majority of minds in a casual manner, by the language of common life. The familiar definitions subjoined to these lessons may not be useless, even to the better informed among children, as they will thus be instructed to analyse their language and ideas.

EXPLANATIONS.

Brazier—a man who works in brass. The termination or ending of many words, signifies a man or person; as Painter, means the man who paints. To eat, to walk, to speak, are actions. Add to these words the syllable *er*, they become eater, walker, speaker, and express the persons who do those actions.

Ier is a termination taken from the French language; it is used like *er*.

Glazier—a man who works upon glass.

The termination *ian* is used in the same manner.

Music—Musician.

Physic—Physician.

Arithmetic—Arithmetician.

Children, if they know the meaning of the

first word in each of these three last lines, ca tell the meaning of the second word also.

There's some—There *is* some.

Don't speak—Do *not* speak.

When words are *contracted*, that is, whe two are joined in one, the contraction is calle an *apostrophe*, or *élision*.

This little mark , which in other places i called a comma, becomes an apostrophe, whe used to show that a letter properly belonging t a word is omitted.

THE ORANGE MAN,

OR, THE HONEST BOY AND THE THIEF.

CHARLES was the name of the honest boy and Ned was the name of the thief.

Charles never took for his own what did no belong to him ; *this* is being an honest boy.

Ned often took what was not his own; *thi* is being a thief. Charles's father and mother when he was a very little boy, had taught hin to be honest, by always punishing him when h meddled with what was not his own; but whe Ned took what was not his own, his father an mother did not punish him, so he grew up to b a thief.

Early one summer's morning, as Charles wa going along the road to school, he met a ma leading a horse, which was laden with *panniers*

The man stopped at the door of a *publi house*, which was by the road side, and said

the landlord when he came to the door, "I won't have my horse unloaded, I shall only stop with you whilst I eat my breakfast. Give my horse to some one to hold here on the road, and let the horse have a little hay to eat."

The landlord called, but there was no one in the way, so he beckoned to Charles, who was going by, and begged him to hold the horse. "Oh!" said the man, "but can you engage him to be an honest boy? for these are oranges in my baskets; and it is not every little boy one can leave with oranges." "Yes," said the landlord, "I have known Charles all his life; I have never known him to lie or steal; all the neighbours know him to be an honest boy; I'll engage your oranges will be as safe with him as if you were by yourself."

"Can you so?" said the orange man, "then I'll engage, my lad, to give you the finest orange in my basket when I come from breakfast, if you'll watch the rest whilst I am away."—"Yes," said Charles, "I will take care of your oranges."

So the man put the bridle into his hand, and he went into the house to eat his breakfast.

Charles had watched the horse and the oranges about five minutes, when he saw one of his school fellows coming towards him. As he came nearer, Charles saw that it was Ned.

Ned stopped as he passed, and said, "good morning to you, Charles what are you doing there—whose horse is that, and what have you got in the baskets?"

"There are oranges in the baskets," said Charles; "and a man who has just gone to the

inn there, to eat his breakfast, bid me take care of them, and so I did; because he said he would give me an orange when he came back again."

"An orange," cried Ned; "are you to have a whole orange?—I wish I was to have one! However, let me look how large they are." Saying this, Ned went towards the pannier and lifted up the cloth that covered it. "La! what fine oranges!" he exclaimed, the moment he saw them. "Let me touch them, to feel if they are ripe."

"No," said Charles, "you had better not; what signifies it to you whether they are ripe, you know, since you are not to eat them. You should not meddle with them; they are not yours, you must not touch them."

"Not touch them! Surely," said Ned, "there's no harm in touching them. You don't think I mean to steal them, I suppose." So Ned put his hand into the orange man's basket, and he took up an orange, and he felt it; and when he had felt it, he smelled it. "It smells very sweet, and it feels very ripe; I long to taste it; I will only just suck one drop of juice at the top." Saying these words he put the orange to his mouth.

"What are you about, Ned?" cried Charles, taking hold of his arm. "You said you only wanted to smell the orange; do put it down, for shame." "Don't say for shame to me," cried Ned, in a surly tone; "the oranges are not your's, Charles!"

"No, they are not mine; but I promised to take care of them, and so I will; so put down that orange!"

"Oh, if it comes to that, I won't," said Ned, "and let us see who can make me, if I don't choose it; I'm stronger than you."

"I'm not afraid of you for all that," replied Charles, "for I am in the *right*." Then he snatched the orange out of Ned's hand, and he pushed him with all his force from the basket.

Ned immediately returning, hit him a violent blow, which almost stunned him.

Still, however, this good boy, without minding the pain, persevered in defending what was left in his care; he still held the bridle with one hand, and covered the basket with the other arm, as well as he could.

Ned struggled in vain to get his hands into the pannier again; he could not; so he pretended to be out of breath, and to leave off trying; but he meant as soon as Charles looked away, to creep softly round to the basket on the other side.

Ned, intent upon getting round to steal the oranges, forgot, that if he went too close to the horse's heels, he should startle him. The horse, indeed, disturbed by the bustle near him, had left off eating his hay, and began to put down his ears; but when he felt something touch his hind legs, he gave a sudden kick, and Ned fell backwards, just as he had seized the orange.

Ned screamed with the pain; and at the scream all the people came out of the public house, to see what was the matter, and amongst them came the orange man.

Ned was now so much ashamed, that he almost forgot the pain, and wished to run away;

but he was so much hurt, that he was obliged to sit down again.

The truth of the matter was soon told by Charles, and as soon believed by all the people present, who knew him; for he had the character of being an honest boy; and Ned was known to be a thief and a liar.

So nobody pitied Ned for the pain he felt. "He deserves it," says one. "Why did he meddle with what was not his own?" said another. "He is not much hurt, I'll answer for it," said a third. Charles was the only person who said nothing; he helped Ned away to a bank. "Oh, come here," said the orange man, calling him; "come here, my honest lad! what! you got that black eye in keeping my oranges, did you? that's a stout little fellow," said he, taking him by the hand, and leading him into the midst of the people.

Men, women, and children, had gathered round, and all the children fixed their eyes upon Charles, and wished to be in his place.

The orange man took Charles's hat off his head, and filled it with fine oranges. "There, my little friend," said he, "take them, and God bless you with them! If I could but afford it, you should have all that is in my basket."

Then the people, and especially the children, shouted for joy; but as soon as there was silence, Charles said to the orange man, "Thank you, Sir, but I can't take your oranges, only that one I earned; take the rest back again; I thank you as much as if I had them." Saying these words, Charles offered to pour the oranges

back into the basket; but the man would not let him.

"Then," said Charles, "if they are honestly mine, I may give them away;" so he emptied the hat among the children his companions. "Divide them amongst you," said he; and without waiting for their thanks, he ran home. The children ran after him, clapping their hands and thanking him.

The little thief came limping after. Nobody praised *him*; nobody thanked *him*; he had no oranges to eat, nor had he any to give away. Ned went home crying, and saying to himself, "All this was for one orange; it was not worth while."

No; it is never worth while to do wrong.

MISS EDGEWORTH.

Children, when you read this, think about it —which would you rather have been, the *honest boy* or the *thief?*

EXPLANATIONS.

Panniers are baskets, which are used to carry such articles as eggs, oranges, &c. to market. One basket hangs on one side of a horse, and another basket hangs on the other side; they are fastened together by a leather strap which goes across the horse's back over the saddle.

Public house. When people are travelling, that is, riding or walking a great distance, far from their own homes, or their friend's houses, they are obliged to buy their food, and pay for the use of beds, at houses where they stop for *this purpose.* These houses have a painted

board, placed near them, to show people that they may stop there if they wish, and get what they want.

The man, who is master of such a house, is the *Landlord*. The mistress of the house is the *Landlady*. This is a *public house*—it is sometimes called a Tavern, and sometimes an Inn.

HISTORY OF LITTLE JACK.

There was once a poor old lame man, he had been a soldier, and had almost lost the use of one leg, so he was not able to do much work. He built himself a little hut, and made a garden, where he planted potatoes, beans, and such other vegetables as he wanted to eat. All the money he got was given to him by people for opening a gate near his hut. People riding in coaches, do not like to have the coachmen leave horses to open a gate; they are willing to give any body a few pence to do it for him.

The money which the poor man got in this way was enough to buy him clothes, and such other things as he wanted. This poor man was very *honest*, so every body respected him; he was *pious* too, he prayed to God every night and morning; he thought of God often, and he tried to please God.

This old man had one domestic. In his walks, he one day found a little kid, that had lost its mother, and was almost famished with hunger. He took it home, and fed it, and nursed it, so that it grew very large and strong. He called

the goat *Nan*. Nan loved her master; she ran after him like a little dog, and eat the grass which grew round his door. She often played very prettily, so that she amused her master with her innocent tricks. The old man would lift up his eyes, and thank God, that he had given him this faithful creature.

One cold night in the beginning of winter, the old man thought he heard a child cry; he got up and struck a light, went out at the door, and looked all about; he soon found a little baby lying on the ground. The old man knew not what to do—"I can hardly take care of myself," said he, "what shall I do with a poor infant? If I leave it here, the little creature will die before morning—I will take it in and give it some food, and take care of it till tomorrow."—Saying this he took up the little boy, who was only covered with a few rags. The infant smiled, and stretched out his arms to hug the old man.

When he had brought it into the hut, he called his goat Nan; her own little kid was just dead, and she had milk to spare. Nan was quite willing to nurse the little boy; he sucked till he had enough, and then fell asleep. The old man took the child to his bosom, and went to rest. He felt happy because he had done a good action. Early the next morning he waked, and gave the infant some of Nan's milk—"Who knows," said the old man, "but this child may live to be a man, and that God will make him good and happy. When he grows bigger he will be a pleasure and a comfort to me, he will

learn to be useful—to fetch my wood, and dig in the garden."

The little boy grew fast, and loved the old man dearly, and he loved the goat too. She would lie down, and little Jack would crawl on his hands and knees close to her, and go to sleep in her bosom. In a short time Jack could walk, and he soon learned to talk a little. He called the old man "Daddy," and the goat he called "Mammy."—He used to run about after his mammy.

At night the old man would take Jack upon his knee, and talk to him while their supper was boiling over the fire. When Jack grew bigger, he opened the gate for his daddy, and learned to get the breakfast and dinner. The old man used to tell Jack stories, and amuse him very much.

Jack was delighted, when his daddy shouldered his crutch instead of a gun, and gave the word of command. "To the right—to the left—present—fire—march—halt." Jack learned all this, as soon as he could speak; and before he was six years old he could present a broomstick which his daddy had given him, with as good a grace as any little soldier.

The old man taught him to be good. "Never tell a *lie*," said he, "even if you should be killed for speaking truth; *soldiers* never tell lies," (the old man meant *true soldiers*, or good soldiers.) Jack held up his head, marched across the floor, and promised his daddy, that he would always speak truth.

The old man had a great desire that his darling should learn to read and write, but he had neither books, nor pens, nor paper. In the summer the old man would sit at his cottage door and draw letters in the sand; he taught Jack their names, and taught him to make them. Jack soon learned all the letters of the alphabet, and he soon learned to *combine*, or put them together in syllables and words.

About this time Jack's faithful nurse, Nanny, died. While she was sick, Jack took great care of her, he tried to make her take food, and held her head upon his little bosom. All would not make her well—she died—and Jack was very much grieved. The poor goat was buried in the garden; thither Jack would go, and call upon his mammy, and ask her why she had left him.

One day as he was calling Nanny, and crying, a lady came along in a carriage; she overheard Jack. As soon as Jack heard some one call, "open the gate," he ran as fast as he could. The lady asked him whom he was calling, and why he cried so. Jack answered, it was for his poor mammy, that was buried in the garden.

"How did your mammy get her living?" asked the lady. "She used to eat grass hereabouts," said Jack. The lady did not know what he meant, but the old man came out of his hut, and told her the whole story of Jack. She looked at the boy, who had dried up his tears, and was playing at the coach door; she admired his activity, and his gay good-humoured face.

"Will you go with me, little boy?" said she, "I will take care of you if you behave well."

"No," said Jack, "I must stay with daddy; he has taken care of me for a long time, and now I must take care of him."

The lady was pleased with this answer; it showed Jack to be a grateful boy. She put her hand in her pocket, and took out her purse; she found half a crown in it, which she gave to Jack, and bid him buy some shoes and stockings; then she went away.

Jack knew how to use money; he had been sent to the shops to buy bread, and such things as his daddy wanted, but he did not know much about shoes and stockings. He had seen them upon others, but he had never worn any in his life. The next day the old man made him go to the town and lay out his money.

Jack had not been gone long, before his daddy saw him come back without his shoes and stockings.—"What have you done with your money, Jack," said the old man. "Daddy," answered Jack, "I went to the shop, and just put on shoes and stockings, but I did not like them, so I laid out the money in a warm waistcoat for you; winter is coming, and you will be cold."

One day Jack was sent on an errand. When he came home his face was frightfully swelled. "What have you been doing now," said the old man. "Only fighting with Dick the butcher." "You rogue!" said the old man, "Dick is twice as big as you, and the best fighter in the country." "No matter for that," said Jack, "he called you a beggar man; now you know, daddy, that you are not a beggar man, but a soldier."

In this manner little Jack lived till he was twelve years old; then his poor daddy grew sick, and was obliged to lie all day in bed. Jack did all he could think of for the old man; he made him broth, fed him with his own hands, and watched all night by the bed-side, supporting his head, and helping him when he wanted to move. But all this did not *cure* the old man; he grew worse, and felt that he must soon die. He one day called Jack to the bed-side, and told him he was going to die. Jack burst into a flood of tears. His daddy bid him be quiet. "Listen to me, Jack," said he, pressing the poor child's hand, "I am very old—I have lived many years, I have been very poor—sometimes I have not had food enough to eat, but I have had good health, and God has given me many comforts. I must die now—my body will be put in the ground, and worms will eat your poor old daddy."

Jack wept still more. "Do not cry, my child," said the old man, "he will take me to a better place, and he will take care of you too, while you live in this world. As soon as I am dead, go to the next house; tell the people they must come and bury me. You must try to find a place; some person will give you work. If you are industrious and honest, God will bless you. Farewell, my child. I grow fainter and fainter. Never forget your old daddy." The old man spoke no more, his limbs grew cold and stiff, and in a few minutes he was dead.

Little Jack wept very much; he kissed his old daddy, and tried to awaken him, as if he were asleep; but he never stirred or opened his

eyes again. In a little time Jack dressed himself and went to the neighbour's house as he had been ordered.

The poor little boy had no home nor any money; he did not know what to do with himself. A good natured man who lived near, pitied Jack; he told him to come to his house, and live there, till he could get some work. Jack went to this house, and did such work for the man as he would give him to do.

At the beginning of winter, this good man took a fever and died. His wife was obliged to send away Jack; she gave him some clothes and a shilling. Jack was sorry to go; he loved the woman, for she had been very kind to him. He walked a long way the first day, and could find nobody to take him in. Nobody likes to employ a strange boy.

At night he had no place to sleep in. While he was looking about, he saw a great light; he did not know what it could be, but he thought he would go towards it; when he came nearer, he saw a large building, much larger than a smith's shop; and saw fires, larger than a smith's fire; and heard loud blows, and the rattling of iron.

Jack was a little frightened; he looked in, and saw several men and boys blowing fires, and hammering large pieces of red hot iron. He went in, and walked as closely as he could to one of the large fires, or furnaces. One of the workmen saw him, and asked "what business he had there?"

Jack answered modestly that he was a poor boy looking for work, that he had got no food

all day, and that his clothes had been wet through by the rain. The man hearing this, allowed him to stay by the fire, and gave him some supper. After this he lay down in a corner, and slept quietly till morning.

The master of the forge, which is the name of the large workshop where iron is worked, came early in the morning to overlook the workmen; seeing Jack, he called him a lazy vagabond, and asked him why he did not work for his living. Jack answered, that he would gladly go to work, if he could find any to do.

"Well, my boy," said the master, "you shall have work, nobody need be idle here;" so he ordered Jack to be set to work, and promised to pay him if he did the work well. Jack tried very much, and did his work so well, that he soon got good wages.

He told the other boys the history of his life—how he was nursed by a goat, and that his daddy was an old soldier. These boys, when they were a little merry, used to tease Jack, by calling his father a beggar man, and himself a beggar boy; they would likewise imitate the baaing of a goat. This was very silly, and it made Jack very angry.

One day some gentlemen and ladies came to see the forge; while they were looking at the furnace, a sudden cry was heard in the other part of the building; the master inquiring into the cause, was told that it was only little Jack, fighting with Tom the collier. At this the master cried out in a passion,—"There is no peace where that little rascal is—send him here, he shall go off this moment."

Jack appeared, covered with blood and dirt. "You little vagabond," said the master, "you are always fighting, you shall not stay here another day." "Sir," said Jack, "I am very sorry I have offended you. If the other boys would mind their business, as well as I mind mine, and would not trouble me, you would not be angry now."

"That's true," said a man who was standing near, "there is not a more honest, industrious boy in the place, than Jack." "Sir," said Jack, speaking to his master, "Tom has abused me; he says my father was a beggar man, and my mother a nanny goat; when I told him to be quiet, he went baking all about the house—this made me angry; my poor father was an honest soldier, and if I did suck a goat, she was the best creature in the world, and I won't hear her abused, while I have breath in my body."

A lady in the company attended to all that was said. "This boy," said she, "must be the same that opened a gate for my coach to pass a few years ago. I remember he was crying for the loss of the goat which nursed him. If he is a good boy, I should like to employ him." Jack was called to the lady; and when he was told that she would take him to live with her, he was glad to go.

When Jack got to the lady's house, his hair was combed, his skin was washed clean, and he was dressed in new clothes, so that he looked very well. His business was, to help in the stable, to water the horses, to clean shoes, and

to run of errands; all these things he did so quickly, and so well, that every body was pleased with him.

Jack was very fond of horses; he was never tired of combing and currying them. Jack loved to talk of the manufactory where he had lived. He saw that nothing could be done without *iron*. "How could the ground be ploughed without iron? how could you dig the garden without an iron spade? how could you light the fire, cook the dinner, shoe a horse, or do the least thing in the world, without iron?" he would say.

The lady had no children of her own; a young gentleman lived with her, who was the son of the lady's sister; his parents were dead. George, that was his name, was a little younger than Jack; he was a very good natured boy, and soon began to love Jack. Jack never used bad words, he knew that it was wicked and foolish to swear; he was very kind to all animals which came in his way, and loved to learn whatever he could.

George had a master, who used to come three times a week, to teach him writing, ciphering, and geography. Jack used sometimes to be in the room when these lessons were given; and he listened so attentively, that he was able to learn something from every lesson.

He had now a little money, and he laid out some of it to buy pens, paper, and a slate. George, when he saw how much Jack tried to improve himself, tried to help him as much as he could. Jack had lived in this manner some time, when an accident happened.

A young gentleman, who had been living in France, made a visit to George. He was a very *conceited* boy; he thought very much of himself; loved fine clothes; and spent a great deal of time in combing his hair, strutting about, and looking in the glass. He carried a little hat under his arm, and wore a little sword by his side. This young gentleman did not like little Jack, and spoke unkindly to him—Jack did not like him much.

One day Jack met a man with some wild beasts in a cart. The man was carrying them about for a show; on the outside of the cart, was a little monkey, who played some tricks, which make children laugh very much. Jack stopped a little while to look at the monkey; while he stood by the cart, the man offered to sell him the monkey for a half crown.

Jack had a half crown, which he gave the man, and took the monkey. When he got home, he did not know what to do with him. After thinking awhile, he shut him up in an out-house, where he kept him several days. Among the tricks which the monkey had been taught to perform, one was, to rise upon his hind legs, when he was commanded, and bow with politeness to the company.

Jack thought he could make this monkey look and act like the young gentleman; and that this would be fine sport for him. One day he got some flour, and powdered his head, put a little hat under his arm, and tied a skewer to his side, instead of a sword. When the monkey was thus dressed, Jack led him about, to his own great

amusement, jabbering such French to him as he had picked up.

It happened at this very moment, that the young gentleman himself passed by. Jack was leading along the monkey, and calling to him to hold up his head, and look like a Frenchman. The young gentleman thought that Jack was teaching the monkey to mock him, and that he meant to affront him; this made him very angry; he seized his sword, and running violently at the monkey, run it through his body, and laid him dead upon the ground.

Jack flew upon the young gentleman with fury, snatched the sword from his hand, and broke it into twenty pieces. The young gentleman was thrown to the ground, and though he was not much injured, his fine clothes were covered with dirt. The lady in the house had heard the noise; she came down to learn the cause of it. When Jack saw her, he felt ashamed; he acknowledged that he had been very silly, and he said he was sorry.

The lady ordered him to beg pardon of the young gentleman for having offended him. Jack said he could not do this. The lady told him he must leave her house if he did not obey her. Jack was very unwilling to go, but the lady chose to dismiss him, so he was forced to pack up his clothes and seek a new home. The servants all shook hands with Jack, and master George very kindly took leave of him.

Jack had not walked far, before he heard a fife and drum, and he soon saw a crowd of boys running after some soldiers; he ran as fast as he could to join them. He found when

he had reached the spot where they had stopped, that it was a recruiting *sergeant*.

Jack approached the soldiers, marching to the sound of the music, and holding up his head. The sergeant took notice of this, and coming up to Jack, he clapped him on the shoulder, and asked him if he would *enlist*. Jack only cocked his hat, and began to march like a soldier. "I believe," said the sergeant, "you have been a soldier before. Come with us, my lad. You shall live well; have little to do; and in time, I don't doubt, that I shall see you a great man."

"No, no," said Jack, "I know better than that. Soldiers live hard, and lie hard; sometimes they have their limbs shot off, and cut off, and often they are killed; and sometimes they are beaten very much."

"Where did you pick up this, you young dog? I shan't get a soldier here, if you talk in this manner," said the sergeant. "My father was a soldier," answered Jack, "he told me how soldiers live. I should like to be a soldier too." "Here then, my boy," said the sergeant, "here is your money, and a cockade; come along." Thus in a moment little Jack was a soldier.

The *regiment* that Jack belonged to, was sent to India. The English people have taken some towns in India, which is a country in Asia, a long way from England. Children can see England and India, if they look on a map of the world. They can see the oceans which the ships are obliged to sail over, in going from England to India; and they can see islands

where the ships stop to get water. In ships, people have not fresh water every day; they keep water in barrels. After the water has been standing many weeks, it does not taste well; the people, who have no better water to drink, are glad to stop when they come to an island, and get some fresh water.

The people of India, who once owned the places which the English have taken, would not allow the English to keep them, if they did not keep soldiers, who would shoot the *Hindus*, (that is the name of the people of *Hindostan*—the part of India to which the English go,) if they were not quiet.

Jack's regiment had been at sea several weeks, when the ship stopped at the Cormoro Islands.—These are some little islands near to Africa. The *inhabitants* are black. The ship stayed at the island several days. Some of the officers went on shore, to shoot some birds, one of the officers took Jack along with him. This officer shot a large bird that was flying in the air; the bird fell into such a deep place tha the officer thought he could not get it; bu Jack set off in search of it.

Instead of going straight to the spot, he w obliged to go a long way round; and unlucki lost himself. Night came on, and he w forced to lie down under a tree. The n morning, he rose as soon as he could see, tried all day to find his way back to the s he lay under the trees for three nights, wandered about alone for three days. Du all this time he had no other food than berries as he could find.

On the third day he came in sight of water; but the place was very far from his ship; there was neither ship nor boat to be seen. Jack did not know what to do; he thought he would try to find the people of the island; but he was afraid of them. He knew that white men are sometimes very cruel to negroes; that they make slaves of them, and beat them very much if they try to go away. Jack thought if he got among the blacks, *they* might like to have a *white* slave, and that they would keep him as long as he lived, and make him work hard. He hid himself among the trees, and used to go down to the water side several times in a day, to see if any ships sailed by.

One day as he was watching, he saw a ship; it came nearer and nearer, and Jack at last was so happy as to make himself heard by the sailors. They came in a little boat to the shore —they were Englishmen. Jack was rejoiced to see them, and when he had told them how he happened to be alone in that strange place, they took him with them to the boat, and carried him to the ship. The ship was going to India

Jack arrived almost as soon as his own ship. His fellow soldiers thought they had lost him, but they were rejoiced to see him safe once more. Jack behaved very well. His captain was so well pleased with him that he made him a sergeant. After some time, the army was ordered to march a long way. They were obliged to travel through a very hot country, and suffered so much from heat and fatigue, that many of the soldiers died. At length they came to the country of the Tartars. The Tartars are the

best horsemen in the world; they go riding about in companies, doing pretty much as they please to those whom they meet.

The English army met a large number of these Tartars, so many, that they were forced to do as the Tartars chose. The Tartars obliged the English to give up their *arms*, and to give up also a number of their men.

Among the men who went with the Tartars was Jack. The Tartars have many oxen, cows, sheep, and horses. They drive these animals about from one place to another; they do not live long in one place like the people of other countries. They love horses very much indeed.

Among the great men of the Tartars is one called the *kan*. The kan, or chief of those Tartars, among which Jack lived, had some beautiful horses; one of them had a dreadful fever, and the people were afraid he would die. When Jack was a servant, part of his business was the care of horses, and he remembered to have seen a horse who was sick, like the kan's horse. Jack went to see the kan's sick horse; he begged the kan's servants to let him try if he could not cure the horse; they asked their master, who consented.

Jack prepared a dose for the poor animal, caused him to be bled, and left him quiet. In a few hours the horse grew better, and in a short time he was quite well. The kan was much pleased with Jack for curing his fine horse, and gave him an excellent horse to ride upon. Jack managed this horse very well; he used to ride

him with the Tartars, when they went on *hunting* parties.

After a while, a messenger was sent to the kan from the English, to tell him, he must send back his English prisoners. He thought it best to do so. The Tartars gave Jack a large quantity of the skins of animals, and several horses. He took these things with him to the town where the English were, and sold them, and saved the money which he got for them.

His regiment was gone to another place, and one of the officers got leave for Jack to go home to England; he went on board a ship, and in a few months was safe in his *native* land.

My little friends, do you want to know more of Jack; no more was written in his history. The history was written by Mr. Day, who wrote Sandford and Merton. It is very likely that Jack was good and happy as long as he lived. Good children make good men. Those who begin well, often do well all their lives. You will say Jack was a *good boy*. *How* was he good? What were his *virtues?* Some of you can answer; and some of you have not been taught to think, and speak enough, to tell Jack's *virtues*.

Jack was *grateful*—he loved his daddy, who was good to him.

Jack was *affectionate*—he loved every body that was not unkind to him.

Jack was *industrious*—he always minded his work.

Jack was *honest*—he always spoke truth.

Jack was *good-natured.*

Jack was *frugal*—he did not waste his money.

Gratitude, love, honesty, good-nature, frugality, are *virtues.*

Ingratitude, hatred, dishonesty, ill-nature, extravagance, or wastefulness, are *vices.*

EXPLANATIONS.

Native country.—The country where one is born. Persons born in Africa are *natives* of Africa—Persons born in New-York are *natives* of New-York, &c.

Sergeant.—An officer of the army.

To recruit.—To go about to find new soldiers. The sergeant engaged in recruiting is gaily dressed: he has with him a drummer, and a fifer. When the people see them all, and hear the music, numbers of persons crowd around them. The sergeant asks if there is any body there disposed to be a soldier, willing to go with him and fight for his country; he offers money, and a cockade to be placed in the hat, to those who choose to become soldiers. Those who say they will go, march off with the sergeant—they *enlist*—they are called *volunteers*, because they go willingly.

Voluntary—means willing.

Involuntary—means without choosing. A man speaks *voluntarily;* he coughs *involuntarily;* that is, he cannot help it; he does not think at all about it.

Regiment—a large number of soldiers, and several officers. The soldiers are divided into companies; each company has a Captain, who

commands the soldiers. A Colonel is the chief officer; he commands the whole regiment.

Arms—sometimes mean guns, and other implements used in fighting.

Hunting—Children who live in towns, do not know much about hunting. People in some countries go out in large companies to find wild animals, and to kill them. They sometimes take dogs with them. The dogs run after the fox, or any other creature that is hunted, and kill him, or hold him fast till the men come up. The animals which are killed in this manner, or are shot, are called game. The men who shoot for amusement, are called sportsmen. The dogs employed in hunting, are Hounds, Pointers, and Spaniels.

REWARDS.

"REWARD—papa," said Frank, talking to his father—"That word always puts me in mind of my History of Quadrupeds; you gave me that book, you said, as a *reward* for having cured myself of a bad habit. That was the first time I ever understood the meaning of the word reward."

"What do you understand by the word reward?" said his father.

"Oh, papa, I know very well; for mamma then told me, a reward is something that is given for having done right; it is not always a *thing*, for though the first reward ever given to

me was a *thing*, yet I have had rewards of a different sort.

"When you, papa, or mamma, praise me, *that* is a reward. A reward is any sort of pleasure, that is given us for doing right."

"What do you think," said his father, "is the use of rewards?"

"To make *me*, to make all people, do right."

How do rewards make *you*, make all people, do right?"

"Papa, you know I like, and all other people like, to have rewards, because they are pleasures; and when I know I am to have a reward, or even hope to have a reward, I wish, and try to do, the thing for which the reward is to be given—if I have been rewarded once, I expect to be rewarded again; and even if I have seen another person rewarded, I think I may be rewarded for the same good action. When my mother praised my brother Edward, and gave him a table, for keeping his room in good order, I began to keep my room in better order; and you know I have kept it in good order ever since.

"Papa, that is all I know about the use of rewards."

"You have explained it very well, Frank; now you may run to your play."

PUNISHMENTS.

FRANK had a little cousin Mary; when Mary was six years old, she was brought to live at his father's house. Frank soon grew very fond of Mary, and played with her at whatever she

liked; sometimes he was her horse; sometimes she was his horse: sometimes he rolled her in his wheelbarrow, and sometimes she made a cat's cradle for him.

Though Mary and Frank were very good natured, yet they had faults. Frank was sometimes impatient; and Mary was sometimes a little cross. Frank had not been used to play with children younger and weaker than himself. When he found that he was the strongest, he made use of his strength, to *force* Mary to do as he commanded her; and when he wanted any thing she had, he would snatch it rudely from her hands. Once Frank took a ball from her in this manner, and hurt her so much that she roared out with the pain.

Frank's father, who was in the next room, heard her, and came in to inquire what was the matter. Mary stopped crying; and Frank, though he felt much ashamed, told his father how he had hurt her.

Frank's father was pleased with his honesty, in telling the truth, but he ordered the children into different rooms, and they were not allowed to play together any more that day.

The next morning, at breakfast, Frank's father asked them if they liked best to be together, or to be separate.

"To be together," answered Frank and Mary.

"Then, my children, take care and do not quarrel," said Frank's father, "for whenever you quarrel, I shall end your dispute at once, by separating you. You, Frank, know the use of punishment."

"Yes, I know," answered Frank, "that when

I have done wrong, you give me pain; you take away what I like; or hinder me from doing as I like."

"Do you think," asked his father, "that I like to give pain—for what purpose do I punish you?"

"Not because you like to give me pain, but to hinder me from doing wrong again."

"How will punishment hinder you from doing wrong again?"

"You know, papa, I should be afraid to have the same punishment again, if I were to do the same wrong action; and the pain, and the shame of the punishment, make me remember them a long while. Whenever I think of doing the wrong action again, for which I was punished, I recollect the punishment, and then I determine not to do wrong again."

"Is there any other use in punishments, do you think, Frank?"

"Yes, to prevent other people from doing wrong: when *they* see a person who has done wrong punished, if they are sure they shall have the same punishment, if they do the same wrong thing, they take care not to do it.

"I heard John, the gardener's son, saying to his brother yesterday, that the boy who robbed the garden had been taken, and had been whipped; and that this would be an example to all dishonest boys; and would hinder them from doing the same thing. But, papa, why do you ask me all this? Why do you tell me these things?"

"Because, my dear son, now that you are becoming a reasonable creature, I wish to explain to

you the reasons for all I do to you. Brutes, who have not understanding like you, must sometimes be governed by blows; but human creatures, who can think and reason, can be governed, can govern themselves, by considering what is right—what makes themselves and others happy. I do not treat you as a brute, but as a reasonable creature; and I always try to explain to you what is right, and wrong; and what is just, and unjust."

"Thank you, papa," said Frank, "I wish to be treated like a reasonable creature."

"Go, Frank, play with Mary, and remember to act like a kind, generous, reasonable boy."

MISS EDGEWORTH.

PREJUDICE.

EXPERIENCE—what we have tried, seen, and known, is our *experience*. We know in all the years of our life, which we can remember, that after autumn was over, winter came, so we expect from our past *experience*, that winter will always follow autumn.

When we know that one of our acquaintance is good and amiable *now*, our *experience* makes us believe that we shall always find him good and amiable. But when we believe a person to be good, or bad, without knowing that he is either, *that* is a *prejudice*.

Sometimes we may think very rightly, and expect things to happen, with good reason, without our own *experience*. Other persons, who

speak truth always, may have heard, or seen, what we could not have known; they may write it, or tell it, so that we must believe it. To believe what others show to be true, is not *prejudice*—it is *faith.*

Not to believe what others prove to be true, is *incredulity.*

A prejudice—is an opinion formed without experience, or correct information.

Many people allow themselves to form prejudices, to believe that persons are good, or bad; that actions are right, or wrong; that what they hear is true, or false—without thinking, or inquiring, if their own opinions and feelings are just or unjust, wise or foolish. This way of thinking leads to wrong actions. It makes us dislike some persons that deserve respect; it makes us expect favours from those who would perhaps injure us, and to approve and admire some who deserve no affection or esteem.

Read the story of the Black Bonnet—when you have done, consider if Rosamond's *prejudice* against the lady who wore it, was *right.*

THE BLACK BONNET,

Rosamond was with her mother in London One morning an elderly lady came to pay her mother a visit. This lady was an old friend of her mother's; she had been for some years absent from England, so Rosamond had not seen her. When the lady left the room, Rosamond exclaimed, "Mamma! I don't like that old woman at all; I am sorry ma'am that you promised to go and see her in the country, and to take me

with you; for I dislike that woman, mamma!"

"I will not take you with me to her house, if you do not wish to go there, Rosamond; but why you dislike that lady I cannot even guess; you never saw her before this morning, and you know nothing about her."

"That is true, mamma; but I really do *dislike* her—I disliked her from the first moment she came into the room."

"For what reason?"

"Reason, Mamma! I do not know—I have no particular reason."

"Well, particular or not, give me some reason."

"I cannot give you a reason, mamma, for I do not know why I dislike the lady; but you know, that very often—or at least, sometimes—without any reason, without knowing why—we like, or dislike people."

"*We!*—Speak for yourself, Rosamond; for my part, I always have a reason for liking or disliking people."

"Mamma, I dare say I have some reason too, if I could find it out; but I never thought about it."

"I advise you to think about it, and find it out. Silly people sometimes like, or *take a fancy*, as they call it, at first sight, to persons who do not deserve to be liked; who have bad tempers, bad characters, bad qualities. Sometimes silly people take a dislike, or as they call it, an *antipathy*, to those who have good qualities, good characters, and good tempers."

"That would be unlucky, unfortunate," said Rosamond, beginning to look grave.

"Yes; unlucky, unfortunate, for the silly people; because they might, if they had their choice, choose to live with the *bad*, instead of with the *good*; choose to live with those who would make them unhappy, instead of with those who would make them happy."

"That would be a sad thing indeed, mamma—very sad. Perhaps the lady to whom I took a dislike, or—what do you call it?—an *antipathy*, may be a very good woman."

"She is a very good woman, Rosamond."

"Mamma, I will not be one of the silly people, I will not have an *antipathy*. What is an *antipathy*, mamma?"

"A feeling of dislike, for which we can give no reason."

Rosamond stood still, and silent, considering deeply, and then suddenly bursting out laughing; she laughed for some time without being able to speak. At last she said—

"Mamma, I am laughing at the very silly reason I was going to give you for disliking that lady. Only because she had an ugly crooked pinch in the front of her black bonnet."

"Perhaps that was a sufficient reason for disliking the black bonnet," said Rosamond's mother, "but not quite sufficient for disliking the person who wore it."

"No, mamma; because she does not always wear it, I suppose. She does not sleep in it, I dare say; and, if I were to see her without it, I might like her."

"Possibly."

"But, mamma, there is another reason why I disliked her, and this, perhaps, is a bad reason;

but still *I cannot help* disliking her; the thing which makes me dislike her, she cannot take off when she pleases. I cannot see her without it, mamma; this is a thing I must always dislike —I wonder whether you took notice of that shocking thing?"

"When you have told me what the shocking thing is, I shall be able to tell you.—What do you mean, Rosamond?"

"Then, mamma, you did not see it."

"*It*, what?"

"When her glove was off, did you not see the shocking finger, mamma, the stump of a finger, and a great scar all over the back of her hand?—I am glad she did not offer to shake hands with me, I think I could not have touched her hand, I should have held mine back."

"She would not have offered that hand to you; she knows that it is disagreeable.—Did you observe she gave me her other hand."

"That was right. So she knows it is disagreeable. Poor woman! how sorry and *ashamed* of it she must be."

"She has no reason to be ashamed; it does her honour."

"Does her honour—tell me why, you know all about it—tell me, mamma?"

"She burned that hand in saving her little grand-daughter from being burnt to death. The child going too near the fire, when she was in a room by herself, set fire to her frock; the muslin was in flames instantly; as she could not put out the flame, she ran screaming to the door; the servants came—some were afraid, and some did not know what to do. Her grandmother

heard the child scream—ran up stairs—saw her clothes all on fire. She instantly rolled her up in a rug, which lay before the hearth. The kind grandmother, however, did not escape unhurt, though she did not at the time know, or feel, how much. But when the surgeon had dressed the child's burns, *then* she showed him her own hand. It was so terribly burnt that it was found necessary to cut off one joint of the finger. The scar which you saw is the mark of the burn."

"Dear, good, courageous woman!" cried Rosamond.—"Oh, mamma, if I had known all this. Now I do know all this, how differently I feel—how unjust—how foolish, to dislike her—and for a pinch in a black bonnet—and for that scar—mamma, I would not draw back my hand if she were to shake hands with me now. Mamma, I wish to go and see her now. Will you take me with you to her house in the country?"

"I will, my dear."

MISS EDGEWORTH.

THE PARTY OF PLEASURE.

"A party of pleasure! oh, mamma, let us go," said Rosamond. "We shall be so happy, I am sure."

"What! because it is a party of pleasure, my dear," said her mother, smiling.

"Do you know," continued Rosamond, without listening to what her mother said, "Do you know, mamma, that they are going in the boat, on the river; and there are to be streams

ers flying, and music playing all the time. And Mrs. Blisset, and Miss Blisset, and the master Blissets, will be here in a few minutes. Will you go, mamma; may Godfrey and I go with you?"

"Yes, my dears."

Scarcely had her mother added the word "yes, than Rosamond uttered a loud exclamation of joy; and ran to tell her brother Godfrey, and returned, repeating as she capered about the room—

"Oh! we shall be so happy! so happy!"

"Moderate your transports, my dear Rosamond," said her mother. "If you expect so much happiness before hand, you may be disappointed."

"Disappointed, mamma!—I thought people were always happy on parties of pleasure. Miss Blisset told me so."

"My dear, you had better *judge for yourself*, than to trust to what Miss Blisset tells you, without knowing any thing of the matter yourself."

"Mamma, if I know nothing of the matter, how can I judge!—Why should I not trust what Miss Blisset says?"

"Wait, and you will know, my dear."

"You said, mamma, do not raise your expectations. Is it not well to expect to be happy?—to hope to be happy, makes me happy *now*. If I thought I should be unhappy, it would make me unhappy now."

"I do not wish you to think you shall be unhappy; I wish you to have as much pleasure now as you can have, without being made unhappy by disappointment. I wish you to attend

to your own feelings, to find out what makes you happy, and what makes you unhappy. You are going on a party of pleasure, I beg you to observe whether you are happy or not; observe what pleases and entertains you."

Here the conversation was interrupted. A carriage came to the door, and Rosamond exclaimed—

"Here they are—Mrs. Blisset, Miss Blisset, and her two brothers. I see their heads in the coach; I will run, and put on my hat.

"I assure you, mamma," continued she, as she was tying the string of her hat, "I will remember to tell you whether I have been happy or not."

Rosamond went with her mother, and Mrs. Blisset, and her children, on this party. The next morning when Rosamond went into her mother's room, her mother reminded her of her promise.

"You promised to tell, my dear, whether you were as happy yesterday as you expected to be."

"I did, mamma. You must know then, that I was not happy at all yesterday; that is to say, I was not nearly so happy as I thought I should have been. I should have liked going in the boat, and seeing the streamers flying, and hearing the music, and looking at the prospect, and walking in the pretty island, and dining out of doors under the large shady trees, if it had not been for other things, which were so disagreeable that they spoiled all our pleasure."

"What were those disagreeable things?"

"Mamma, they were *little* things; yet they were very disagreeable. Little disputes—little

quarrels, between Miss Blisset and her brothers, about every thing that was to be done. First, when he got into the boat, the youngest boy wanted us to sit on one side, and Miss Blisset wanted us to sit on the other side: now, mamma, you know, we could not do both.

"But they went on, disputing about this for half an hour; and Godfrey and I were so ashamed, and so sorry, that we could not have any pleasure in listening to the music, or looking at the prospect. You were at the other end of the boat, mamma, and you did not see and hear all this. Then we came to the island, and then I thought we should be happy; but one of the boys said, 'Come this way, or you will see nothing.' The other boy roared out, 'No, they must come my way;' and Miss Blisset insisted upon our going her way.

"All the time we were walking, they went on disputing about which of their ways was best. Then they looked so discontented and so angry with one another. I am sure they were not happy ten minutes together, all day long; and I said to myself, 'Is this a party of pleasure? how much happier Godfrey and I are every day, even without going to this pretty island, and without hearing this music, or seeing these fine prospects.—Much happier, because we do not quarrel with one another about every trifle.'"

"My dear," said her mother, "I am glad you have an opportunity of seeing all this."

"Mamma, instead of its being a party of pleasure, it was a party of *pain*. Oh, mamma, I never wish to go on another party of plea-

sure. I have done with parties of pleasure for ever," concluded Rosamond.

"You know, my dear, I warned you not to raise your expectations too high, lest you should be disappointed. You have found that unless people are good tempered, and obliging, and ready to please each other, they make pain even of pleasure; therefore avoid quarrelsome people as much as you can, and never imitate them; but do not declare against *all parties of pleasure*, and decide against them for ever, because *one* happened not to be so delightful as you had expected it would be."

MISS EDGEWORTH

THE IDLE BOY.

"I THINK I will take a ride," said little Edward, after breakfast.—"Bring my boots, and let my horse be brought to the door."

The horse was saddled.—"No," said the young gentleman, "I'll have the chair, and take a drive." The chair was made ready—Edward ordered it away, and began a game of backgammon.

He played half a game—but could not make a throw to please himself. His tutor now thought it a good time to read a little. "Why, I think—I will—I'm tired of doing nothing. What shall we have?" asked Edward.

"You left off the last time in Virgil. Suppose we finish the *passage*."

"No, I'd rather go on with Hume's history—

or—suppose we have a little geography, the globes are on the study table."

They went to the study. The little boy, leaning upon his elbows, looked at the globe, turned it round two or three times, and then listened very patiently while his master explained some of its parts and uses. But while he was in the midst, "If you please I will have my ride now," said Edward.

The horse was ordered again. Little Edward sauntered for a mile or two in the lanes, and came just as the clock struck twelve to a school. The door burst open, out rushed a crowd of boys, each shouting as loud as he could, and all instantly began a variety of sports.

Some fell to marbles, and some to ball; there was not one but was eagerly employed. Every thing was noise, motion, and pleasure. Edward knew one of the boys, and called to him.

"Jack," said he, "how do you like school?"

"O, pretty well!"

"What; have you a good deal of play?"

"Oh, no! we have only from twelve to two to play, and to eat our dinners; then we have an hour before supper."

"That's very little, indeed!"

"*But we play heartily when we do play, and work when we work.* Good by, it's my turn at play!"

So saying, Jack ran off.

"I wish I was a school boy," cried Edward to himself.

Happy are those children and those men, who are obliged to labour to get knowledge, and to please others; they are contented, because they

are always growing wiser, and because they are beloved by all who know them. The idle are the miserable; they are tired with every thing, and every body is tired of them.

EVENINGS AT HOME.

THE LITTLE PHILOSOPHER.

MR. LENOX was one morning riding by himself; he alighted from his horse to look at something on the road side; the horse got loose, and ran fast away from him. Mr. Lenox ran after, but could not overtake the horse.

A little boy at work in a field, heard the horse; and as soon as he saw him running from his master, ran very quickly to the middle of the road, and catching the horse by the bridle, stopped him, till Mr. Lenox came up.

"Thank you, my good boy," said Mr. Lenox, "you have caught my horse very cleverly What shall I give you for your trouble?"

Saying this, he put his hand into his pocket.

"I want nothing, Sir," said the boy.

Mr. L. Don't you? So much the better for you. But pray what were you doing in the field?

Boy. I was rooting up weeds, and tending the sheep, that were feeding on the turnips.

Mr. L. Do you like to work?

B. Very well, this fine weather.

Mr. L. But had you not rather play?

B. This is not hard work; it is almost as good as play.

Mr. L. Who set you to work?

B. My father, Sir.

Mr. L. What is your father's name?

B. Thomas Hurdle.

Mr. L. Where does he live?

B. Just among the trees, there.

Mr. L. What is your name?

B. Peter, Sir.

Mr. L. How old are you?

B. Eight years next June.

Mr. L. How long have you been out in this field?

B. Ever since six o'clock this morning.

Mr. L. Are you not hungry?

B. Yes—but I shall go to my dinner soon.

Mr. L. If you had sixpence now, what would you do with it?

B. I don't know. I never had so much in my life.

Mr. L. Have you no play things?

B. Play things? what are they?

Mr. L. Such as nine pins, marbles, tops, and wooden horses.

B. No, Sir. Tom and I play at ball in winter, and I have a jumping rope. I had a hoop, but it is broken.

Mr. L. Do you want nothing else?

B. No. I have hardly time to play with what I have. I have to drive the cows and to run of errands.

Mr. L. You could get apples and cakes, if you had money, you know.

B. I can have apples at home. As for cake, *I don't want that*; my mother makes me a pie, *now and then*, that's as good.

Mr. L. Would you not like a knife to cut sticks?

B. I have one—here it is—brother Tom gave it to me.

Mr. L. Your shoes are full of holes—don't you want a new pair?

B. I have a better pair for Sundays.

Mr. L. But these let in water.

B. I don't care for that.

Mr. L. Your hat is all torn, too.

B. I have a better hat a home.

Mr. L. What do you do when it rains?

B. If it rains very hard when I am in the field, I get under a tree for shelter.

Mr. L. What do you, if you are hungry before it is time to go home.

B. I sometimes eat a raw turnip.

Mr. L. But if there are none?

B. Then I do as well as I can without. I work on, and never think of it.

Mr. L. Why, my little fellow, you are quite a *philosopher*, but I am sure you don't know what that means.

B. No, Sir. I hope it means no harm.

Mr. L. No, no! Were you ever at school?

B. No, sir; but father means to send me next winter.

Mr. L. You will want books then.

B. Yes, the boys have all a spelling book, and a testament.

Mr. L. Then I will give them to you—tell your father so, and that it is because you are an obliging, contented little boy. Now go to work again.

B. I will, Sir. Thank you.

Mr. L. Good by, Peter.

B. Good morning, Sir.

Which was the happiest boy—idle Edward, or Peter Hurdle!

EVENINGS AT HOME.

GREECE.

THERE is a fine country in Europe, in which there lived, many centuries ago, some philosophers who taught the people. *Then*, people had no books to read; the art of printing was not known; only a few people could read; there was no paper then; people did not know how to make it. Those who wrote, wrote upon parchment. Parchment is the skin of dead animals made white, stiff, thin, and smooth. The drum head is made of parchment. The books written on parchment, were kept in rolls, as some maps are kept now.

In the country of Greece, a man named *Hecademus*, left a piece of ground on purpose for a school; upon this spot, very beautiful trees were planted, and the philosopher Plato taught his scholars. They walked under the shade of the trees, and listened to Plato's instructions.

The name *Aeademy* is taken from *Hecademus*, the name of the person who gave the land, where Plato's school was. At the same time *that Plato lived*, lived Diogenes. Diogenes was *ill-natured*, and lived very meanly. He lived in

a tub, instead of a house. Plato lived differently, and was a very good tempered well as a very wise man.

Printing was invented in 1444. These lessons for children were written in 1819—not quite four hundred years after printing was invented. Children who think a little, will be glad that they live *now;* when they can have books to read, and can be taught to read them. If they had lived only five centuries ago, they could not have been taught to read, except a very few children, whose parents should have happened to have been rich.

EXPLANATIONS.

Instrument—a tool. A knife is an instrument.

When God made living creatures, he gave them particular parts for certain uses. He gave them *legs*, to move with; *eyes*, to see with; these are called *organs*.

Organ—is an instrument fitted by God, for the use of his creatures. The ear is the organ of hearing. Plants have organs. The root is fixed in the ground, that it may draw food for the plant from the ground. If a child is kept a few days without food, he dies. If a plant be pulled from the ground by the root, it withers and dies also. The root is the organ which conveys food to the whole plant; as our mouths convey food to our bodies.

Take a stone; look at every part of it; all its parts are alike; it has no organs, no eyes, or root; it is not an organized being.

Organization—the manner in which organs are placed and fitted to one another.

A fly has six legs; a fish has no legs. These two creatures have a different *organization*.

Respire—to breathe.

Respiration—breathing.

The lungs are the organs of respiration. The lungs draw in, and throw out the air constantly; if any thing prevents us from breathing, we must die. To take in the air is, to *inhale* it; to throw out the air is, to *exhale* it.

FLYING AND SWIMMING.

"How I wish I could fly," said Robert, as he looked at the pigeons soaring high in the air.

"I do not doubt that the *pigeons* take great pleasure in it," said his father, "but we have pleasures which pigeons cannot enjoy."

Robert. Do you think that men could learn to fly?

Father. No.

R. Why not?

F. Because I see that they have no organs to fly with.

R. Might not wings be made?

F. Yes, but how could they be moved?

R. They might be fastened to the shoulders, and moved like the wings of birds.

F. Man has arms to move, it is as much as he can do to move them properly. You, who long to fly, *should* consider whether you do all th *you might do.* You want to mount in the a

what can you do with the water? Can you swim?

R. Not yet. My friend George swims.

F. Suppose you and he were in a boat upon the water together—if the boat should turn over, *you* would sink to the bottom and be drowned; *he* would rise like a cork, might reach some safe place, and thus preserve his life.

R. George has been taught to swim, and I have not.

F. It is easy to learn.

R. I should like to know how to swim, but as soon as I put my head under water, it frightens me.

F. That fear prevents you from learning to swim.

R. I am resolved to learn.

F. Find a safe place to begin at. And learn also to do all those things which you can do, and which will make you wiser, stronger, or better than you now are. And remember, it is foolish to long for things quite out of your power, as the *art of flying* is.

EVENINGS AT HOME.

ROSAMOND.

THE PURPLE JAR.

ROSAMOND, a little girl of seven years old, was walking with her mother in the streets of London. As she passed along, she looked in at the windows of different shops, and she saw a great

many different sorts of things, of which she did not know the use, or even the names. She wished to stop to look at them; but there was a great number of people in the streets, and a great many carts, and carriages, and wheelbarrows, and she was afraid to let go her mother's hand.

"Oh! mother, how happy I should be," said she, as she passed a toy shop, "If I had all these pretty things!"

"What *all!* Do you wish for them *all*, Rosamond?"

"Yes, mamma, *all.*" As she spoke, they came to a milliner's shop; the windows were hung with ribbons and lace, and artificial flowers.

"Oh mamma, what beautiful flowers; won't you buy some of those roses?"

"No, my dear."

"Why?"

"Because I don't want them."

They went a little further, and they came to another shop, which caught Rosamond's eye. It was a jeweller's shop, and there were a great many pretty *baubles* ranged in drawers behind glass.

"Mamma, you'll buy some of these?"

"Which of them, Rosamond?"

"Which—I don't know which;—but any of them, for they are all pretty."

"Yes, they are all pretty; but of what use would they all be to me?"

"*Use!* Oh, I'm sure you could find some use *or other, if* you would only buy them first."

"*But I would* rather find out the use first."

"Well then, mamma, there are *buckles*: you know buckles are very useful things, very useful things."

"I have a pair of buckles, I don't want another pair," said her mother, and walked on. Rosamond was very sorry that her mother wanted nothing. Presently, however, they came to a shop, which appeared to her far more beautiful than the rest; it was a druggist's shop.

"Oh, mother! Oh!" cried she, pulling her mother's hand; "Look, look, blue, green, red, yellow, and purple! Oh mamma, what beautiful things! wont you buy some of these?"

Still her mother answered as before: "What use would they be of to me, Rosamond?"

"You might put flowers in them, and they would look so pretty on the chimney piece;—I wish I had one of them."

"You have a flower-pot," said her mother, "and that is not a flower-pot."

"But I could use it for a flower-pot, mamma, you know."

"Perhaps if you were to see it nearer, if you were to examine it, you might be disappointed."

"No, indeed, I'm sure I should not;—I should like it exceedingly."

Rosamond turned her head back to look at the purple jar, till she could see it no longer.

"Then, mother," said she, after a pause, "perhaps you have no money."

"Yes, I have."

"Dear, if I had money, I would buy roses, and boxes, and buckles, and purple flower-pots, *and every thing*."—Rosamond was obliged to *stop in the midst* of her speech.

"Oh, mamma, would you wait a minute for me, I have got a stone in my shoe, it hurts me very much."

"How comes there to be a stone in your shoe?"

"Because of this great hole, mamma, it comes in there; my shoes are quite worn out; I wish you'd be so very good as to give me another pair."

"Nay, Rosamond, but I have not money enough to buy shoes, and flower-pots, and buckles, and boxes, and every thing else."

Rosamond thought that was a great pity. But now her foot, which had been hurt by the stone, began to give her so much pain, that she was obliged to hop every other step, and she could think of nothing else. They came to a shoemaker's shop soon afterwards.

"There! There! mamma, there are shoes; there are little shoes that would just fit me; and you know shoes would be really of use to me."

"Yes, so they would, Rosamond.—Come in." She followed her mother into the shop. Mr. Sole, the shoemaker, had a great many customers, and his shop was full, so they were obliged to wait.

"Well, Rosamond," said her mother, "you don't think this shop so pretty as the rest?"

"No, not nearly; it's black and dark, and there are nothing but shoes all round; and besides there's a very disagreeable smell."

"That smell is the smell of new leather."—"*Is it.—Oh!*" said Rosamond, looking round,

"there is a pair of little shoes; they'll just fit me, I'm sure."

"Perhaps they may; but you cannot be *sure* till you have tried them on, any more than you can be quite sure that you will like the purple jar *exceedingly*, till you have examined it."

"Why, I don't know about the shoes *certainly*, till I've tried; but, mamma, I'm *quite sure* I should like the flower-pot."

"Well, which would you rather have, that jar, or a pair of shoes? I will buy either for you."

"Dear mamma, I thank you—but if you could buy both?"

"No, not both"

"Then the jar if you please."

"But I tell you, that I shall not give you an other pair of shoes this month."

"This month!—that's a very long time indeed—You can't think how these hurt me: I believe I'd better have the new shoes—but yet, that purple flower-pot—Oh, indeed, mamma, these shoes are not so very, very bad; I think I might wear them a little longer; and the month will soon be over; I can make them last till the end of the month: can't I—don't you think so, mamma?"

"My dear, I want you to think for yourself; you will have time enough to consider about it, whilst I speak to Mr. Sole about my clogs." Mr. Sole was by this time at leisure, and whilst her mother was talking to him, Rosamond stood *thinking*, by her side, with one shoe on, and the *other in her hand*.

"Well, my dear, have you decided?"

"Mamma!—yes—I believe—if you please, I should like the flower-pot; that is, if you won't think me very silly, mamma."

"Why, as to that, I can't promise you, Rosamond; but, when you are to judge for yourself, you should choose what would make you the happiest; and then it would not signify who thought you silly."

"Then, mamma, if that's all, I'm sure the flower-pot would make me the happiest," said she, putting on her old shoe again; "so I choose the flower-pot."

"Very well, you shall have it; tie your shoe, and come home."

Rosamond tied her shoe, and ran after her mother; it was not long before the shoe came down at the heel, and many times was she obliged to stop to take the stones out of her shoe, and often was she obliged to hop for pain. When they came to the shop with the large window, Rosamond was delighted, to hear her mother desire the servant, who was with them, to buy the purple jar, and to bring it home. He had other errands, so he did not go home with Rosamond and her mother.

As soon as they got into the house, Rosamond ran to gather all her own flowers, which she had in a corner of her mother's garden.—"I'm afraid they'll be dead before the flower-pot comes, Rosamond," said her mother to her when she was coming in with the flowers in her apron.

"*No, mamma*, it will come very soon, I dare

say ;—and shan't I be very happy, putting them into the purple flower-pot ?"

"I hope so, my dear."—The servant was much longer returning home, than Rosamond had expected; but at length he came, and brought with him the jar. The moment it was set upon the table, Rosamond ran up joyfully: exclaiming, "I may have it now, mamma ?"

"Yes, my dear, it is yours." Rosamond poured the flowers upon the carpet, and seized the purple flower-pot. "Oh dear, mother !" cried she, as soon as she had taken off the top, "there's something dark in it—it smells very disagreeably—what is it ? I did not want this black stuff."

"Nor I neither, my dear."—"What shall I do with it, mamma ?"—"That I cannot tell."—"But it will be of no use to me, mamma."—"That I can't help."—"But I must pour it out, and fill the flower-pot with water."

"That's as you please, my dear."—"Will you lend me a bowl to pour it into, mamma ?"—"That's more than I promised you; but I will lend you a bowl."

The bowl was brought, and Rosamond emptied the jar. But what was her surprise and disappointment, when it was entirely empty, to find that it was no longer *purple*. It was a plain, white glass jar, which had appeared to have that beautiful colour, merely from the liquor with which it was filled.

Little Rosamond burst into tears.

"Why should you cry, my dear ?" said her mother, "it will be of as much use to you now as ever, for a flower-pot."

"But it won't look so pretty on the chimney-piece—I am sure if I had known that it was not really purple, I should not have wished to have it so much."

"But didn't I tell you, that you had not examined it, and that perhaps you would be disappointed?"—"And so I am disappointed, indeed; I wish I had believed you before hand.—Now I had much rather have the shoes; for I shall not be able to walk all this month; even walking this little way, hurt me very much. Mamma, I'll give you the flower-pot back again, and the purple stuff and all, if you'll only give me a pair of shoes."

"No, Rosamond, you must abide by your own choice; and now the best thing you can possibly do is, to bear your disappointment with good humour."

"I will bear it as well as I can," said Rosamond, wiping her eyes, and slowly, and sorrowfully filling the jar with the flowers.

Rosamond's disappointment did not end here; many were the troubles which her imprudent choice brought upon her, before the end of the month. Every day her shoes grew worse and worse, till at last she could neither run, dance, walk, or jump in them.

Whenever Rosamond was called to see any thing, she was pulling up her shoes at the heels, and was sure to be too late. Whenever her mother was going out to walk, she could not take Rosamond with her, for Rosamond had no soles to her shoes, and, at length, on the very last day of the month, it happened that her father proposed to take her, with her brother,

to a glass-house, which she had long wished to see.

She was very happy; but when she was quite ready, had her hat and gloves on, and was making haste down stairs to her father and brother, who were waiting at the hall door for her, the shoe dropped off, she put it on again in a great hurry, but as she was going across the hall, her father turned round.

"Why are you walking slip shod? No one must walk slip shod with me; why Rosamond," said he, looking at her shoes with disgust, "I thought you were always neat; go, I cannot take you with me."

Rosamond ran up stairs—"Oh, mamma, said she," as she took off her hat, "how I wish that I had chosen the shoes—they would have been of so much more use to me than the jar; however, I am *sure*—no, not quite sure—but, I hope I shall be wiser another time.'

THE TWO PLUMS.

"WHAT are you looking for, Rosamond?" said her mother. Rosamond was kneeling upon the carpet, and leaning upon both her hands, looking for something very earnestly.

"Mamma," said she, pushing aside her hair, which hung over her face, and looking up with a sorrowful countenance, "I am looking for my needle; I have been all this morning, ever since *breakfast, trying* to find my needle and I cannot find it."

"This is not the first needle that you have lost this week, Rosamond."—"No, mamma." "Nor the second."—"No, mamma." "Nor the third."—Rosamond was silent, for she was ashamed of having been so careless as to lose four needles in one week.

"Indeed, mamma," said she, after having been silent for some time, "I stuck it very carefully into my work yesterday—I think—I am not quite sure."

"Nor I either," said her mother, "I cannot be sure of that, because I know you have the habit of leaving your needle loose, hanging by the thread, when you leave off work."

"But I thought I had cured myself of that, mamma: look here, mamma, I can show you in my work the very holes where I stuck my needle; I assure you it falls out after I have stuck it in, because I shake my work, generally, before I fold it up."

"I advise you to cure yourself of shaking your work before you fold it up; then the needle will not drop out; then you will not spend a whole morning, crawling upon the ground, to look for it."

"I am sure I wish I could cure myself of losing my needles, for I lost, besides my needle, a very pleasant walk yesterday, because I had no needle, and I could not sew on a string of my hat: and the day before yesterday, I was not ready for dinner, and papa was not pleased with me: and do you know, mamma, the reason I was not ready for dinner was, that you had *desired me to* mend the tuck of my gown?"

"Rosamond, I do not think *that* was the reason."

"Yes, I assure you it was, mother; for I could not come down before I had mended that tuck, and I could not find my needle, and I lost my time looking for it, and I found it just as the dinner was set upon the table."

"Then, Rosamond, it was your having lost the needle, that was the cause of your being late for dinner; not my desiring you to mend your gown."

"Yes, mamma, but I think the reason that my sister Laura keeps her needles so safely is, that she has a housewife to keep them in, and I have no housewife, mamma, you know; would you be so very good, mamma, as to give me a housewife, that I may cure myself of losing my needles?"

"I am glad," said her mother, "that you wish, my dear, to cure yourself of any of your little faults; as to the housewife, I'll think about it."

A few days after Rosamond had asked her mother for a housewife, as she was watering her flowers in the garden, she heard the parlour window open; she looked up, and saw her mother beckoning to her—she ran in—it was a little while after dinner.

"Look upon the table, Rosamond," said her mother, "and tell me what you see." "I see two plums, mamma," said Rosamond, smiling, "I see two nice ripe purple plums." "Are you sure that you see two nice ripe purple plums?"

"Not *quite* sure, mamma," said Rosamond, who at this moment, recollected the purple jar; "but I will, if you please, look at them a little nearer." She went up to the table, and looked at them.—"May I touch them, mamma?" "Yes, my dear."

Rosamond touched them, and then exclaimed, "one is quite hard, and the other is soft—one is a great deal colder than the other—one smells like a plum, and the other has no smell at all—I am glad I was not quite sure, mamma; for I do believe that one of them is not a plum, but a stone—a stone painted to look like a plum."

"You are very right," said her mother, "and I am glad you remembered the purple jar; now eat the real plum if you like it." Rosamond ate the plum; and she said it was very sweet and good.

Whilst she was eating it she looked very often at the stone that was painted to look like a plum; and she said, "How very pretty it is! It is quite like a real plum—I dare say nobody would find out that it was not a real plum, at first sight. I wonder if my sister Laura, or my brother George, would find it out as soon as I did. I should like to have that stone plum, mamma.

"If you had given me my choice, I would rather have had it, than the real plum which I have eaten; because the pleasure of eating a real plum is soon over. I should have a great deal of pleasure in showing that stone plum to Laura and *my brother*; and I should like to *have it for my own*, because it is very pretty

and curious. I should much rather have had it than the plum which I have eaten, had you been so good as to have given me my choice."

"Well, my dear, as you have eaten the plum, you cannot tell exactly which you would have chosen." "Oh yes, mamma, I am *sure*, almost sure, I should have chosen the stone plum. If you were to offer me a real plum, or this," said Rosamond, taking the stone in her hand, "I should choose *this*."

Rosamond was looking so earnestly at the stone plum, that she did not, for some minutes, see a housewife which her mother had placed upon the table before her. "A housewife!—a red leather housewife, mamma!" she exclaimed, as soon as she saw it, and she put down the stone plum.

Her mother placed the plum and the housewife beside one another, and said to her, "take your choice of these two, my dear; I will give you either the stone plum, or the housewife, whichever you like best."

"I hope, mamma," said Rosamond, with a very prudent look—"I hope I shall not make such a silly choice as I did about the purple jar; let us consider—the plum is the prettiest, certainly; but then, to be sure, the housewife would be the more useful; I should not lose my needles, if I had that housewife to keep them in. I remember I wished for a housewife, and asked you for one the other day, mamma. I am very much obliged to you, for getting this for *me*. *Did you* get it on purpose for *me*, mamma?"

"*It does* not signify, my dear, whether I did *or not*—consider which of these two things yo

prefer." "Prefer means like best; I *prefer* the housewife—I should not be so apt to lose my needles, and I like to cure myself of my little faults. I was very happy when you smiled, and praised me, the other day; and when you said you were glad to see that I wished to cure myself of my little faults; and I dare say, mamma, that you will smile a great deal more, and be a great deal more pleased with me, when I really have quite cured myself of my faults."

"I don't promise, my dear," said her mother, "that I should smile a great deal more, but I should be much more pleased to see, that you had really cured yourself of a bad habit, than I was to hear you *say* that you wished to improve yourself."

"I choose the housewife, mamma, and I will put my needles into it; then, I hope, I shall not lose them so often. This housewife will last, and be of use to me, a great while; and I should soon get tired of the stone plum, and forget it, as I forgot my little coach, after I had had it two or three days. I think I have chosen better than I did about the purple jar."

"I think you have, my dear little girl," said her mother.

Some weeks after Rosamond had chosen the housewife, her brother came to her and said, "Rosamond, can you lend me a needle?" "Yes," said Rosamond, "I can lend you a needle; I have never lost one since I have had this housewife."

She took a needle from her housewife, and *lent it to* her brother; and he thanked her

Rosamond was very glad that she could oblige her brother, and she was glad that she had cured herself of carelessness; and she said, "Mother, I am glad that I chose the housewife, which has been so useful to me, instead of the stone plum, which would have been of no use to me."

MISS EDGEWORTH.

Artificial—Made by men.

Baubles—Things which are not necessary. Ear-rings are baubles.

Buckles—Ladies used to wear buckles in their shoes.

Clogs—Thick shoes.

Pause— To stop.

Exceedingly—Very much.

Glass-house—House where glass is made.

ANIMALS.

WHATEVER is alive, and grows, feels, and moves of itself, is an animal.

Some animals live entirely in the water, as fishes; other animals live on the land, as horses, and many others. Some animals live both on land, and in water; these are called *amphibious* animals.—The *seal*, of whose skin shoes are made; the *tortoise*, of whose shell combs are made; are amphibious animals.

Some animals are very stupid, and still, as *the oyster; others* are very active, as the little

mouse. Some keep awake, at all seasons in the year, sleeping only at night, when children sleep; other animals sleep all the winter. The tortoise sleeps in winter. Some birds stay in one country all their lives, as the *hens*, and *pigeons;* other birds fly away at the beginning of winter, to some warmer country, and come back again in summer. These are called birds of passage; because they pass from one country to another. The wild geese and swallows, are birds of passage.

Some animals are very peaceable and affectionate, as the *dove;* others are very violent, or ferocious, as the tiger and *wolf.* Some animals feed upon other animals; others feed only on vegetables.

Animals which eat flesh, are called *carnivo rous.* Man is a carnivorous animal. When animals devour others, they should not be called *cruel*—God has made them so, that they need the flesh of other animals to live upon.

Those animals which use a great deal of force to kill others, are called animals of prey: quadrupeds have very strong and sharp claws, for this purpose. The claws of birds of prey, are called *talons.* The animals which are eaten up, are the *prey.* The mouse is the cat's prey.

Species means kind, or sort. Dogs are one species—cats are another species of animals.

The tortoise, or turtle, as it is sometimes called, has a head somewhat like a toad, and four short legs, with claws. He has a shell on his back, which is so large, that he can draw his head, and claws, quite into it.

There are several species of the turtle. One

species lives near clear brooks, and may be seen, in a fine day, swimming about, close to the water's edge. They sleep all winter; and never go far from home in their lives.

Swallows are the birds which build nests in chimneys, and in different parts of houses. The swallow seems to love the habitation of men

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FABLE.

THE TORTOISE AND THE SWALLOW.

One beautiful day in the spring, a tortoise crept out of his hole, where he had been sleeping all winter. He thrust his head out of the shell, to search for the new grass, and to feel the warm sun, and determined to take a turn round the garden in which he lived.

As the tortoise crawled slowly along, he perceived a swallow, who was flying far above his head, chirping the first notes he had heard. The swallow at the same moment espied the tortoise; she remembered to have seen him swimming in the brook, which flowed at the bottom of the garden, and near which stood the summer house, where her own nest had been fixed for many seasons. The swallow immediately descended to the ground, and addressed her old acquaintance.

"*How fare you, my old friend? How have you lived since* we parted last autumn?" "*Thank you,*" replied the tortoise, "I've kept

house all winter, and never once stirred out, till the ice and snow disappeared. I have been very quiet and comfortable."

"I," continued the swallow, "do not love cold weather better than you; but as soon as I hear the loud wind of winter, I fly to the south; in a few days I come to fresh flowers, and green fields; there I chase the gay butterflies, and the stinging gnats. I sleep among the trees; and sing my morning song to my new friends. As soon as spring comes again, I seek my summer home; and now I rejoice to see this delightful garden once more."

"You take a great deal of trouble in your long flights," answered the tortoise; "you are always changing from one place to another; you had better, like me, go to sleep in some safe corner, and take a half year's nap."

"A pleasant nap, indeed," replied the swallow; "when I have neither wings to fly, nor eyes to see, I may follow such a bright example. The use of life is to enjoy it; the use of time is to employ it properly. One might as well be quite dead, as asleep half one's days, like you, you stupid dunce!" Saying this, away he soared, high in the sky, and left the contented tortoise to make the best of his way home.

Which, think you, is the happiest—the tortoise, or the swallow? Both are very happy—each in his own way.

EVENINGS AT HOME.

THE YOUNG MOUSE.

A FABLE.

A YOUNG mouse lived in a cupboard, where sweetmeats were kept: she dined every day on cakes, marmalade, and fine sugar. Never any little mouse had fed so well. She often ventured to peep at the family while they sat at supper: nay, she had sometimes stolen down on the carpet to pick up the crumbs, and nobody had ever hurt her.

She would have been quite happy, but that she was sometimes frightened by the cat, and then she ran trembling to her hole. One day she came running to her mother in great joy; "mother!" said she, "the good people of this family have built me a house to live in; it is in the cupboard.

"I am sure it is for me; it is just big enough; the bottom is of wood, and it is covered all over with wires; I dare say they have made it on purpose to screen me from that terrible cat, which runs after me so often: there is an entrance just big enough for me, but puss cannot follow; and they have been so good as to put in some toasted cheese, which smells so deliciously, that I should have run in directly, but I thought I would tell you first, that we might go in together, and both lodge there to-night, for it will hold us both."

"My dear child," said the old mouse, "it is most happy that you did not go in, for this house is called a trap, and you would never

have come out again, except to have been devoured, or put to death in some way or other. Though *man* does not look so fierce as a *cat*, he is as much the enemy of mice."

EVENINGS AT HOME.

THE WASP AND BEE.

A WASP met a bee, and said to him, "tell me, what is the reason men are so *fond* of *you*, while they are so ill-natured to me? We are both very much alike, only the broad yellow rings round my body, make me much handsomer than you are; we have both wings; we both sting when we are angry, and we both love honey; yet men always hate me, and try to kill me, though I am more familiar with them than you are.

"I pay them visits in their houses, at the tea table, and at all their meals, while you are very shy, and hardly ever come near them, yet they build you curious houses, sometimes of wood, and sometimes of straw, and take care of you. I wonder what is the reason."

The bee answered, "because you never do them any good, but on the contrary, are very troublesome and mischievous; therefore they do not like to see you; but they know that I am busy all day long in making them honey. You had better pay them fewer visits, and try to be *useful*."

EVENINGS AT HOME.

THE LITTLE DOG.

"WHAT shall I do," said a very little dog one day to his mother, "to show my gratitude to our good master? I cannot draw, or carry burthens for him like the horse; nor give him milk like the cow; nor lend him my covering for his clothing, like the sheep; nor produce him eggs, like the poultry; nor catch mice and rats as well as the cat.

"I cannot divert him with singing like the linnets and canaries; nor can I defend him against robbers like the great dog Towzer. I should not be fit to be eaten, even if I were dead, as the hogs are. I am a poor insignificant creature, not worth the cost of keeping; I don't see that I can do a single thing to entitle me to my master's regard." So saying, the poor little dog hung down his head.

"My dear child," replied his mother, "though your abilities are but small, your good will entitles you to regard. Love your master dearly, and show him, that you love him, and you will not fail to please him."

The little dog was comforted, and the next time he saw his master, ran to him, licked his feet, gambolled before him, and every now and then stopped, wagging his tail, and looking at him in the most affectionate manner. The master observed him.

"Ha! little Fido," said he, "you are an honest, good-natured little fellow!"—and stooped down to pat his head. Poor Fido was ready to go out of his wits with joy.

Fido was now his master's constant companion in his walks, playing and skipping round him, and amusing him by a thousand sportive tricks. He took care not be troublesome by leaping on him with dirty paws, nor would he follow him into the parlour unless invited. He also attempted to make himself useful by a number of little services. He would drive away the sparrows, as they were stealing the chicken's meat; and would run and bark with the utmost fury at the strange pigs, and other animals, which offered to come into the yard.

He kept the poultry and pigs from straying, and particularly from doing mischief in the garden. If his master pulled off his coat in the field to help his workmen, Fido always sat by it, and would not suffer either man or beast to touch it; for this faithful care of his master's property, he was esteemed very much.

He was soon able to render a more important service. One hot day after dinner, his master was sleeping in a summer house, with Fido by his side; the building was old, and the watchful dog perceived the walls shake, and pieces of mortar fall from the ceiling.

He saw the danger, and began barking, to awake his master; this was not sufficient, so he jumped up and bit his finger. The master, upon this, started up and had just time to get out of the door, before the whole building fell.

Fido, who was behind, got hurt by some rubbish which fell upon him; on which his master had him taken care of, with the utmost tenderness. And ever after acknowledged the little

animal as the preserver of his life. Thus his love, and fidelity, had their reward.

EVENINGS AT HOME.

THE HORSE AND THE GOOSE.

A GOOSE, who was plucking grass by the road side, thought herself affronted by *a Horse*, who fed near her, and in hissing accents thus addressed him—"I am certainly a more noble and perfect animal than you; all your faculties are confined to one element.

"I can walk upon the earth as well as you; I have besides wings with which I raise myself in the air, and when I please I can sport in ponds and lakes, and refresh myself in the cool waters: I enjoy the different powers of a bird, a fish, and a quadruped."

The Horse replied with disdain, "It is true you inhabit three elements, but you do not appear well in any of them. You fly, but can you compare your flight with the lark or the swallow?

"You can swim on the surface of the waters, but you cannot live in them as fishes do; you cannot find your food in them, nor glide smoothly along the bottom of the waves.

"When you walk upon the ground with your broad feet, stretching out your long neck, and hissing at every one who passes by, all beholders laugh at you.

"*I confess* I am only formed to walk on the *ground; but* how graceful is my shape! how well

turned my limbs! how astonishing my speed! how great my strength! I had rather be confined to one element, and be admired in that, than be a *goose* in all."

EVENINGS AT HOME.

Children, think about the Horse, of his strength, his shape, the different ways in which he can be employed, and every thing you know about him.

EXPLANATIONS.

Element. The least part of a thing. A letter is the element of a word. Flour, water, and the other substances which make bread, are the elements of bread.

Many years ago it was believed, that every thing in this world was made of *fire*, *air*, *earth*, and *water*; so these were called the *four elements*. They are still called the *four elements*, though many other elements have been discovered.

It is said that birds belong to the element of air, because they fly in the air; that quadrupeds belong to the element of earth; and fishes to the element of water.

Surface. The outside. The skin covers the surface of our bodies.

THE RAT WITH A BELL.

A LARGE old house in the country was so infested with rats, that nothing could be kept away

from them. They ran up the walls to eat the bacon, though hung as high as the ceiling; they plundered the store room of sweetmeats, and made great holes in the pies and cheeses.

They gnawed through cupboard doors, and ran races within the walls, and under the floor. The cats could not get at them, and traps only now and then caught a heedless straggler. One of these was taken. A little boy fastened a collar about his neck, with a little bell fixed to it, and let him loose again.

The Rat was overjoyed to be free once more: he ran to the nearest hole, and went in search of his companions. They heard the bell—tinkle, tinkle, and fearing something was coming among them to hurt them, away they ran, some one way, and some another. The bell-wearer ran too; he guessed why they fled so fast, and was very much amused at their fright. Wherever he came, not a tail was to be seen; he chased his old friends from room to room, and from hole to hole.

He soon had the whole house to himself, and all the good eatables for his own use; he liked this very much, for a few days; but he soon grew tired of being alone, and longed for his companions once more.

His difficulty was, how to get rid of the bell. He pulled and tugged at it with his fore feet, and almost wore the skin off his neck, by dragging at the collar; but all was in vain. The bell was now his plague and torment. He wandered from room to room, seeking some other rats—they all kept out of his reach. At last as he was moping

about one day, he fell in puss's way, and was devoured in an instant.

EVENINGS AT HOME.

The Rat was as much pleased when all the other rats ran away, through fear of him, as some silly children are, when they play tricks upon their companions. These silly children would do well to remember the story of the rat. They may be amused a little while by the pain they give to others, but this foolish pleasure will not last long. Those who make others afraid of them, make themselves disagreeable, and then no one likes to play with or to be near them.

THE KID.

KIDS are little goats. Goats do not like to live in the streets and houses, like the dogs and pigs. Goats love to run and jump about in the country, and to gnaw the bark of trees. Goats give very thick, rich milk. People cannot carry cows to sea in ships, so they take goats, which are smaller than cows, and do not take up so much room in the ship. Without goats, the people in ships would not have milk for their tea.

Mary, a little girl, who lived in a place where there are many goats, taking a walk one day, found a little kid; its mother, the old goat, had left it—it was almost dead.

Mary felt sorry for the poor little kid; she *took it up, hugged* it in her arms, and carried it

home with her. She begged her mother to let her keep the kid for her own: her mother gave her leave.

Mary got a basket full of clean straw, and laid it on the warm hearth, for a bed for the kid. She warmed some milk, and held it to him to drink; the kid drank it, and licked Mary's hand for more. Mary was delighted when she saw him jump out of the basket, and run about the room; presently he lay down again, and took a comfortable nap.

The next day, Mary gave her kid a name; he was an excellent jumper, so she called him *Capriole.* She showed him to all the family, and allowed her little brothers and sister to stroke and pat him. Capriole soon followed Mary all about the house; trotted by her side into the yard; ran races with her in the field; fed out of her hand; and was a great pet at all times. Capriole soon grew troublesome; he thrust his nose into the meal tub, and flour box; and sometimes got a blow for sipping the milk.

Capriole's little horns soon began to appear, and a white beard sprouted at the end of his chin; he grew bold enough to fight when he was angry, and sometimes threw down Colin, Mary's little brother, into the dirt. Every body said, "Capriole is getting too saucy; he must be sent away, or be taught to behave better." Mary always took his part, and indulged him very much. Capriole loved his little mistress dearly.

Near to Mary's house, were some large fields, and some tall rocks; a little further off was a high hill. One fine summer's day, Mary had

finished her morning's work, and wanted to play with her kid; she looked about the house door, and could not see Capriole; she then ran to the field, and called aloud, "Capriole! Capriole!" expecting to see him come running towards her. No Capriole came. She went on, and on, still calling her kid, but nothing was to be seen of him.

Her heart began to beat. "What can have become of him? Somebody must have stolen him—perhaps the neighbour's dogs have killed him. Oh my Capriole! my dear Capriole! I shall never see you again."

Mary began to cry, but she still went on, looking all round, calling, "Capriole! Capriole!"

After a while she heard the voice of Capriole—she looked up, and saw her little goat, standing on the edge of a high rock; she was afraid to call him, lest he should jump down, and break his neck. There was no danger; Capriole had run away from his mistress; he liked the fields and the rocks better than he liked Mary. She waited for him, however, till she was tired, and then went home and got her little brothers to go back with her to the foot of the hill. They carried some bread and milk for Capriole, but they could not persuade him back again; he had found a herd of goats, and they were playing together.

Mary went home crying to her mother, and told how Capriole had served her. "I'm sorry for you, my dear," said her mother, "but take care, my daughter, not to love *runaways* any more."

EVENINGS AT HOME.

DIALOGUE

BETWEEN FATHER AND SON.

F. Come hither, Charles. What is that you see in the field before you?

C. It is a horse.

F. Whose horse is it?

C. I don't know; I never saw it before.

F. How do you know that it is a horse, if you never saw it before?

C. Because it is like other horses.

F. Are all horses alike, then?

C. Yes.

F. If they are all alike, how do you know one horse from another?

C. They are not quite alike.

F. But they are so much alike, that you can easily distinguish a horse from a cow?

C. Yes, indeed.

F. Or from a cabbage?

C. A horse from a cabbage! yes, surely I can.

F. Very well; then let us see if you can tell how a horse differs from a cabbage?

C. Very easily; a horse is alive.

F. True; and how is every thing called which is alive?

C. I believe all things which are alive, are called animals.

F. Right; but can you tell me what a horse and a cabbage are alike in?

C. Nothing, I believe.

F. Yes, there is one thing in which the lowest blade of grass, is like the greatest man.

C. Because God made them.

F. Yes; and how do you call every thing that is *made?*

C. A *creature.*

F. A horse then is a creature, but a living creature, that is to say, an animal.

C. And a cabbage is a dead creature.

F. Not so, neither; nothing is dead which has not been alive.

C. What must I call it, if it is neither dead nor alive?

F. An *inanimate creature. All things* which God has made, are called the creation. The creation is divided into animate things, and inanimate things. Trees and stones are inanimate. Men and horses are animate.

C. A horse is an animal, then.

F. Yes; but a fish is an animal, and swims in the water; a pigeon is an animal, and flies in the air. How do you distinguish a horse from these?

C. A fish has no legs; a pigeon has two legs.

F. How many legs has a horse?

C. Four.

F. And a cow?

C. Four.

F. And a dog?

C. Four also.

F. Do you know any animals that live upon the earth, which have not four legs?

C. Men, birds, worms, and insects, have not four legs.

F. What is an animal called, which has four legs?

C. A *quadruped.*

F. In this he differs from men, birds, insects, and fishes. How does a man differ from a bird?

C. A man is not at all like a bird.

F. Why not? an *ancient philosopher*, called man, a *two-legged animal without feathers.*

C. The philosopher was very silly. They are not alike, though they have both two legs.

F. Another ancient philosopher, called Diogenes, was of your opinion. Diogenes stripped a bird of its feathers, and turned him into the school where Plato, (that was the name of the other philosopher,) was teaching, and said, "here is Plato's man for you."

C. I wish I had been there; I should have laughed very much.

F. Before we laugh at others, however, let us see what we can do ourselves. You have not told me how a horse differs from other quadrupeds; from an elephant or a rat.

C. An elephant is very large, and a rat is very small.

F. What is that on your coat?

C. It is a butterfly. What a large one!

F. Is it larger than a rat, think you?

C. No, that it is not.

F. But you call the butterfly large, and the rat small.

C. It is very *large* for a *butterfly.*

F. *Large* and *small* are relative terms.

C. *Relative terms*—I do not understand that *phrase.*

F. *Terms* are words. Some words mean

something when used by themselves. The word *dog*, means something; but the words *small* or *great*, only mean something when joined to other words. A *small dog*, or a *great dog*, means a dog smaller or greater than dogs commonly are. Small and great are relative terms. This butterfly is *large*, compared with other butterflies. You cannot distinguish one animal from another species, by calling it large or small. You cannot distinguish a horse by its colour. There are white, black, and red horses. Look at the feet of quadrupeds; are they alike?

C. No; some have claws, others have thick horny feet.

F. Such feet are hoofs. The feet which are parted, somewhat like fingers, are digitated. The cat and dog have digitated feet. Quadrupeds are divided into hoofed and digitated. To which division does the horse belong?

C. He is hoofed.

F. There are many kinds of horses; some not much bigger than a large dog; did you ever see a horse that was not hoofed?

C. Never.

F. Should a stranger tell you, Sir, horses are hoofed in this country; but in mine, where they are differently fed and treated, they have claws —Should you believe him?

C. No; because, in that case, the animal described by the stranger would not be a *horse*.

F. An ox is hoofed, and so is a hog. What sort of hoof has the horse?

C. It is round, and all in one piece.

F. *Is that of a hog so?*

C. *No; it is divided.*

F. A horse then is not only hoofed, but whole hoofed. How many quadrupeds do you think there are in the world, that are whole hoofed?

C. I don't know.

F. There are only three, that we are acquainted with. The horse, the ass, and the zebra.

C. How do you distinguish the horse from the ass?

F. By the ears, mane, and tail. The ass has long clumsy ears; the horse has small, upright ears; the ass has hardly any mane; the horse's mane is full and flowing; the ass has a few hairs upon his tail; the horse has a long bushy tail.—Tell me, what is a horse?

C. A horse is an animal of the quadruped kind; whole hoofed; with short erect ears, a flowing mane, and a tail covered with long hairs.

F. No other animal resembles him in these *particulars.* You have given a *definition* of a horse.

C. What is a *definition?*

F. A *definition* relates what belongs to one thing, and not to any other thing.

When you tell all that belongs to a thing, you may tell something in which it is like other things. To tell *all* that can be told of the properties of a thing, is to give a *description* of it. Give me a description of a horse.

C. A horse is a fine large prancing creature, with slender legs, an arched neck, a sleek, smooth skin, and a tail that sweeps the ground; he snorts, and neighs very loud, and runs swift as *the wind.*

EVENINGS AT HOME.

EXPLANATIONS.

Ancient—old.

Philosopher—a wise man.

Ancient Philosopher—a wise man who lived a long time ago.

Century—a hundred years.

DIALOGUE II.

FATHER AND CHARLES.

F. What is a brute, Charles?

C. We call an animal without reason a brute.

F. Do any brute animals resemble man?

C. Monkeys *look* like men. How does a man differ from a monkey?

F. He possesses reason, which the monkey does not. You know the difference between the mind and the body?

C. Yes; the mind thinks. Have not brutes mind?

F. What think you?

C. The dog knows his master, and when he loses him, he remembers him, and looks for him. He has a mind.

F. Every creature that lives, has some portion of mind, or intellect, as it is sometimes called. The intellect of brutes is called *sagacity*. Which possesses the greatest portion of *sagacity*, the oyster who lies still in his shell, or the affectionate dog?

C. The dog, surely. I have heard that man is a rational creature.

F. Which means, that he possesses more intellect than brutes.

C. Have brutes any language?

F. They have different cries, to express pleasure or pain; they are capable of *sympathy.*

C. What is *sympathy?*

F. *It is a feeling, caused by the feeling of another.*

C. I do not understand you.

F. If you see a person grieved, do you feel happy?

C. I feel sad.

F. If you see little boys very happy and gay, how do you feel then?

C. I feel happy and gay too.

F. You feel sad, because another is sad; and gay, because another is gay. You feel *sympathy* with others.

C. Do brutes show any signs of this feeling?

F. Yes. Horses, which have been fed together, or which have worked together, are glad to meet when they have been parted. As soon as they see each other, they make a noise which expresses the pleasure they feel. Many other animals show sympathy. They love one another. *This* is *affection.*

C. If brutes have intellect, and affection, in what is man entirely different from them?

F. He has *curiosity*, or the love of knowledge; he can understand what is right, and what is wrong; he can tell his thoughts; he makes use of tools, or instruments; he uses fire; he laughs; *he weeps; he* believes in God, and hopes he *shall live in* another world. Brutes do none of *these things.*

Brutes sometimes live in great numbers together; then they are called *gregarious*.

When men live in large numbers together—that is *society*.

When an *individual* lives alone, he is said to be *solitary*.

A bird in a cage is *solitary*.

A flock of pigeons is *gregarious*. Bees, which live in large companies, are *gregarious*.

When a gregarious animal is taken away from the rest of its species, it grows sad and inactive.

A bee, kept by itself, would not be "the busy bee," he would not *build his cell skilfully*, and *spread his wax neatly*—he would become miserable and idle; and he would soon die.

When a man lives far away from other men—when he lives in prisons, or is left by ships alone on an island, he is not happy. He can do no good, he can feel no *sympathy*; he cannot converse or talk with any one; he cannot grow wiser or better.

If he is left alone when he is a little child, and can get food enough to keep him alive, but has nobody to teach him any thing, he grows up like a brute.

Some children have been left in this manner; people have found them when they had grown up; they could not speak, nor could they ever be taught to speak; they lived like brutes all their days.

C. Children ought to be very thankful then, who have parents and teachers to instruct them.

F. Yes; for they are more helpless than young animals of any other species.

C. They must live a long time before they

can walk, or speak, or provide food and clothes for themselves. The brutes walk as soon as they live; they soon learn to find their own food, and they need no clothes. God has given them all the covering they want.

EVENINGS AT HOME.

WHAT ANIMALS ARE MADE FOR.

"PRAY, papa," said Sophia, after she had been a long while teased with the flies which buzzed about her ears, and settled on her nose and forehead as she sat at work—"Pray, what were flies made for?" "For some good, I dare say," said her father.

S. But I think they do a great deal more harm than good, for I am sure they plague me sadly; and in the kitchen they are so troublesome, that the maids can hardly do the work for them.

F. *Flies* eat up many things which would become very disagreeable, if they were not used, and carried off in some way or other. Flies themselves are eaten up by spiders, and many other animals. Did you never see the little kitten catch flies?

S. No.—We could clean away every thing without the help of the flies; and the animals which eat flies, do not want them *all*, for I have seen heaps of dead flies lying in the window, which did not seem to do good to any thing.

F. Suppose a fly should *think;* might he not *say—"What is* this great two legged animal, called *man, good* for; he eats up every thing he can

find; he kills a great many animals, that he may have their flesh to eat; he beats and hurts a great many animals which he cannot eat. And when he dies he is nailed up in a box, and put a great way under the ground." What would you tell this fly?

S. I would tell him he was very saucy, for talking so of his betters.—I should tell him that he, and all other creatures, were made for man—that man was not made for them.

F. But would you tell him true? You have just been saying, that you could not find out, of what use flies are to us?—but when they suck our blood, we are of use to them. There are many animals, which are very troublesome to men, such as moschetos, and many more, which we always try to kill as soon as we see them. These are called *noxious animals.* Some animals kill men, by infusing poison into the blood. The rattle snake does this. When the rattle snake bites, it squeezes from its jaws a little drop of poison, which mixes with the blood, where he has bitten, and broken the skin. This little drop of poison makes a man very sick, and in a short time kills him. Rattle snakes, and other animals, whose bite kills in this manner, are called *venomous* animals.

S. What can these animals be made for?

F. They are made to be happy.

S. Then we ought not to kill them?

F. Only a very few of these animals come in our way—these few we must kill, that we may be comfortable ourselves; but we should be *careful not to* hurt animals when we can help it. *Some good*-natured people will allow animals to

be troublesome rather than to kill them. I remember reading of an old gentleman, who had been plagued all the time he was eating his dinner, by a great fly buzzing in his face. Instead of crushing it to death, he took it carefully in his hand, and opening the window, said—"Go, poor creature; I won't hurt thee; the world is wide enough for thee and me."

S. I should have loved that man. Papa, do not some animals eat others?

F. They do, indeed. God has made some animals so, that they require the flesh of others to keep them alive; they are forced to kill them. Man is forced to kill the *ox*, that he may have *beef*—he is also forced to kill the *sheep*, that he may have *mutton*; he is obliged to kill many other animals for his food.

The animals which we *see*, are only a small part of those which are alive. Some animals are so very small, that we cannot see them without the assistance of glasses.

S. How can glass assist our sight?

F. Look through a pair of spectacles.—The things which you see look larger than they appear without the spectacles. There are some glasses which make things look much larger than they seem, when seen through *spectacles*. Some glasses make a fly look as large as a mouse. These glasses are called microscopes. Look at a drop of water through a microscope. You will see in it a great many living creatures. We swallow many of these every time we drink.

People in some countries think it wicked to *kill animals*.

There are some people in Asia, called the Hin-

dus—they have teachers as we have, to tell them what they must do to be good. Our teachers are called ministers, and preach to us in the churches. The ministers, or teachers of the Hindus, are called Bramins.

The Bramins teach, that it is wicked to kill any animals; and that cows, of all animals, are the most *holy*. The Bramins teach that men should show great respect to *cows;* because they believe that God loves *cows* more than he loves other animals. This is not true. God loves all that he has made. The Bible says, he cares for all; "his tender mercies are over all his works."

These Bramins make their chief food of rice and milk. A Bramin was one day walking on the side of a river, called the Ganges. He saw a little bird pick up ants, and swallow them as fast as he could. "Wretch," cried the Bramin, as he looked at the bird, "how many ants are devoured at every mouthful of thine!" Presently a *large hawk* seized the *small bird*, and carried him off in his claws.

The Bramin pitied the poor little bird. "Poor creature!" said the Bramin, "thou hast fallen into the clutches of the cruel." At the same moment, a stronger and larger bird caught the hawk, and struck him to the ground, with the little bird in his talons. The large bird was an eagle; as he was tearing the hawk, a lynx, which is a species of large cat, darted from a tree, and tore the eagle in pieces. The Bramin looked on with concern, when a ferocious tiger rushing from the wood, snatched the *lynx*, and began to tear *him* in pieces. The Bramin was about to

quit the place, when he met an English soldier with his gun. The Bramin pointed to the spot where the tiger was devouring the lynx. The soldier immediately shot the tiger dead.

"Brave fellow!" exclaimed the Bramin. "I am very hungry," said the soldier, "can you give me some beef? I see you have plenty of cows."

"What! shall I kill the cows of Brama?"—"Then kill the next tiger yourself," said the soldier, and walked away.

EVENINGS AT HOME.

HARRY AND LUCY.

HARRY was brother to Lucy, and Lucy was sister to Harry. Harry had just come home to his father's house: he had been left at his uncle's when he was an infant, and had always lived at his uncle's house.

Lucy lay in a little bed in a closet near her mother's room, and Harry lay in a little bed in another closet.

Early in the morning, whilst Lucy was in bed, the sun shone through the window upon her face, and wakened her; when she was quite awake, she knew that it was morning, because it was day-light; and she called to her mother, and said, "Mother, may I get up?" but her mother did not answer her, she did not hear her, because she was asleep. When Lucy knew that *her mother* was asleep, she lay still, that she

might not disturb her, until she heard her mother stir; then, she asked her again, if she might get up; and her mother said she might.

So Lucy got up, and put on her stockings and shoes, and finished dressing herself, and then went to her mother, and asked for some breakfast. Her mother asked her to make her bed, and told her, when it was made, she should then have some breakfast.

Little Lucy began to make her bed, and her mother went into her other closet, to awaken Harry; she said, "Harry! get up!" Harry jumped out of bed in an instant, and put on his trowsers, his jacket, and his shoes; and then he combed his hair, and washed his face and hands, and whilst he was wiping his hands, his mother went down stairs.

As soon as Lucy had eaten the breakfast which her mother had given her, she sat down in her little chair, and took her work out of her work bag, and worked some time; then her mother told her she had worked an hour, and that she did not choose she should work any more: so Lucy got up, and brought her work to her mother, and asked her if it was done as it ought to be done.

Her mother said, "Lucy, it is done pretty well, for a little girl that is but six years old; I am pleased to see that you have tried to mend the fault which I told you of yesterday:" then Lucy's mother kissed her, and said to her, "put your work into your work bag, and your work bag into its place, and then come back to me." *Lucy did as she was desired to do.*

Lucy's mother took her little daughter out with her into the fields. As they walked along, Lucy's mother said, "I think I see some pretty flowers there; will you run and gather me a nosegay?" Lucy said, "Yes, mother," and ran away to do what her mother had desired: when she came to the place where the flowers were, she gathered two or three of the prettiest; but when she had them in her hand, she perceived that they had no smell in them, so she went to a great many more, and at last she found some that had a sweet smell, and she gathered some of them, and was taking them to her mother, when she saw some honey-suckles, that were very sweet, and they were very pretty too; she was glad she had found them, because she knew her mother liked them; but when she came close to them, she saw they were so high from the ground that she could not reach them.

Lucy did not like to go away without taking some honey suckles to her mother; so she walked about till she came to a place where there was a large stone; she climbed upon it, and gathered as many honey-suckles as she liked.

Whilst she was getting down, she held the flowers fast, for fear that she should drop them, and she felt something prick her finger very sharply; she looked, and she saw a large bee drop down off one of the honey-suckles, which she had squeezed in her hand: so she thought *she* had hurt the bee, and that the *bee* had stung her, to make her let him go.

Lucy was afraid she had hurt the bee very *much, for* when she opened her hand, the bee

did not fly away, but dropped down; so she looked for it on the ground, and she soon found it, in some water, trying with its little legs and wings to get out, but it was not strong enough.

Lucy was very sorry for the bee, but she was afraid to touch it, lest she should hurt it again, or that it should hurt her. She thought a little while what she could do, and then she got a large stalk of a flower, and put it close to the bee, and as soon as the bee felt it, he clasped his legs round it, and Lucy raised the stalk, with the bee upon it, gently from the wet ground, and laid the bee upon a large flower that was near her.

The bee was sadly covered with dirt, but as soon as he felt that he was standing upon his legs again, he began to stretch his wings, and to clean himself, and to buz a little upon the flower. Lucy was glad to see that the bee did not seem to be much hurt, and she took up her nosegay, and ran as fast as she could to her mother; but the finger which the bee had stung was very sore.

She met her mother coming to her, who wondered what had made her stay so long; and when Lucy had told her what had happened, she said, "I thank you, my dear, for getting me so sweet a nosegay, and I am very sorry you have been hurt in doing it; I am sure you did not intend to hurt the poor little bee; we will walk home now, and I will put some hartshorn to your finger, and that will lessen the pain you feel."

Lucy said, "indeed, mother, I did not intend to hurt the bee; I did not know that it was in *my hand*; but when I am going to gather flow-

ers another time, I will look, to see if there are any bees upon them."

When Lucy's mother got home, some hartshorn was put to Lucy's finger, and soon after it grew easier; and her mother said to Lucy, "I am going to be busy; if you like it, you may go into the garden till dinner time." Lucy thanked her mother, and ran into the garden.

After breakfast, Harry's father took him out to walk; they had not walked far, before it began to rain; they made haste to a blacksmith's shop that was near, and stood under the shed before the door. A farmer came riding to the shop, and asked the blacksmith to put a shoe upon his horse; he said the horse had just lost a shoe a little way off, and would be lamed, if he went further on the stones without a shoe.

"Sir," said the blacksmith, "I cannot shoe your horse; I have not iron enough. I have sent to town for some iron, but the person I have sent, will not be back before night."

"Perhaps," said the farmer, "you have an old shoe that may be made to fit my horse." The smith had none. Little Harry, hearing him say so, told his father, that he thought he could find a shoe for the farmer's horse.

His father asked him where he thought he could find a shoe. He said that he had observed something as they came along, which looked like a horse shoe. His father begged the farmer to wait a little while; and then, as the rain had ceased, he walked with Harry on the

by which they came to the blacksmith's; and Harry looked very carefully; after some time, he found the horse shoe, and brought it back to the smith's shop; but it was not fit to be put again upon the horse's foot, as it had been bent by a wagon wheel, which had gone over it.

The farmer thanked Harry; and the blacksmith said, he wished that every little boy was as attentive and as useful. He now began to blow his large bellows, which made a roaring noise, and the wind came out of the pipe of the bellows among the coals upon the hearth, and the coals became red, and *by degrees*, the fire became hotter and hotter, and brighter and brighter.

The smith put the old iron horse shoe into the fire, and after some time it became red, and hot, like the coals; and when the smith thought that the iron was hot enough, he took it out of the fire with a pair of tongs, and put it upon the anvil, and struck it with a heavy hammer. Harry saw that the iron became soft by being made red hot; and he saw that the smith could hammer it into whatever shape he pleased.

When the smith had made the shoe of a proper size and shape, he made some nails to fasten the shoe on the horse's foot.

While the smith was making the nails, the shoe lay on the ground near to the anvil; Harry wanted to take it up, to look at it; but he would not meddle with it without leave.

Another little boy came into the shop, who stooped down, and took up the shoe in his hand; but he quickly let it drop, roaring out violently,

and said that he was burnt. Whilst he was crying, and blowing his fingers, and pinching and squeezing them, to lessen the pain, the smith turned him out of the shop, and told him, if he had not meddled with what did not belong to him, he would not have been hurt. The little boy went away muttering, that he did not know black iron would burn him.

Harry had never seen a horse shod before; he was very much surprised to see the smith drive nails into the horse's foot, and to see that the horse did not seem to be hurt by the nails, for the horse did not draw away his foot as if he felt pain.

Harry's father asked him if his nails had ever been cut.

Harry said they had.

Father. Did cutting your nails hurt you?

Harry. No, sir.

Father. A horse's hoof is of horn, like your nails; that part of the hoof which has no flesh fastened to it, does not feel pain; the *outside* of the hoof may be cut, and may have nails driven into it, without giving any pain to the horse.

The blacksmith, who was paring the horse's hoof, gave a piece of it, which he had cut off, to Harry. Harry felt that it was not so hard as *bone*, nor so soft as *flesh;* and the blacksmith told him, that the hoof of a horse grows like the nails of a man, and that horses hoofs need cutting as much as boy's nails.

When the blacksmith had finished shoeing the horse, he showed Harry a hoof of a dead horse,

which had been taken off the foot, and Harry saw how thick it was, where the nails were to be driven.

Harry's fa her told him it was almost dinner time, and so they walked home.

When Harry and Lucy had eaten their dinner, their mother gave them a book, and Lucy read the following story.

THE LITTLE CHIMNEY SWEEPER AND HIS BENEFACTOR.

A MAN riding near the town of Reading, saw a little chimney sweeper lying in the dirt, who seemed to be in great pain; the man asked the chimney sweeper what was the matter; the poor boy answered, that he had fallen down and hurt himself very much.

The man was very kind; he got off his horse and put the chimney sweeper upon it, and walked beside the horse, and held the boy on, till he came to Reading; he carried the boy to the house of an old woman, and sent for a *surgeon*. The surgeon *examined* the boy, and said he had broken his arm, and hurt his leg.

The surgeon *set* the broken arm; and the man paid him for it; the man also gave the woman some money to pay her for the trouble she would have in taking care of the boy, and to pay her for the food the boy would eat, before he could be well, and able to work, and earn money for himself. Then the man went to his house, which was a long way off. The boy soon *got well*, and earned his living by sweeping *chimneys* at Reading.

Some years after, this good man was riding through Reading, and his horse took fright upon a bridge, and jumped into the water, with the man on his back; the man could not swim, and the people who saw him tumble in, were afraid to jump in after him, to pull him out. A chimney sweeper, who was going by, saw him, and without stopping a moment, threw himself into the river, and seizing hold of the man, dragged him out of the water, and saved him from being drowned; when the man was safe on the bank, and was going to thank the chimney sweeper, he remembered that he was the same chimney sweeper, whom he had taken care of a few years before, and who had now *exposed* his own life to save that of his *benefactor*.

When Lucy had done reading, her mother asked Harry which he liked best—The man who had taken care of the chimney sweeper whom he did not know, or the chimney sweeper who had saved the life of the man whom he knew, and who had taken care of him, when his arm was broken.

Harry said, *he* liked the chimney sweeper best, because he was *grateful*, and ventured his life to save that of the man who had been kind to him.

Lucy said, *she* liked the other man best, *because* he was humane, and took care of the poor little boy, who had nobody to take care of him; *and from* whom he could not expect any benefit.

MISS EDGEWORTH.

EXPLANATIONS.

Surgeon. A man who sets bones, and cures people who are hurt, and cuts off *limbs*, if it be necessary.

Limb. A member—a part; legs and arms are *limbs*.

Benefit. What gives us pleasure, or is necessary for us, is a *benefit*—our parents give us *food* and *clothes*. *Food* and *clothes*, are benefits.

Benefactor. Whoever benefits us, is a *benefactor*. Our parents are our benefactors. God, who gives us our parents, and every thing else that we have, is our greatest *benefactor*.

Expose. To put in danger—a child who goes too near the fire is *exposed* to be burnt.

Humane. Kind to people in want, or in trouble. The man was humane to the chimney sweeper.

Grateful. To think of those who have been good to us, to try to do them good, is to be *grateful*. The chimney sweeper was grateful.

Attentive. To be attentive, is to think of what we are about.

Behaviour. The manner in which people act.

Belong. What is a person's own belongs to him.

Blacksmith. A man who makes things of iron.

Blow. To blow, is to make the air move; when the air moves, it is called wind.

By degrees. Not all at once—step by step. We come up stairs *by degrees*.

Care. To take care of a thing, is to hinder it from being hurt.

Cobwebs. Nets made by spiders.

Conversation. Answering what people ask.

listening to what others say; hearing from others what they know, and telling them what we know.

Directly. Soon.

Earn. To get any thing by working for it.

Employ. To employ one's self, is to do something.

Endeavour. To try to do a thing.

Examine. To look at every part of a thing.

Nosegay. A bundle of flowers.

Pay. To give money for a thing.

At present. Now—at this time.

Proceed. To go forward.

Precede. To go before. *Pre* means before.

Punish. To give pain, to prevent the person *punished* from doing wrong any more.

Round. What has no corners.

Shadow. Hold your hand in the sun—you will see a dark place in the shape of your hand on the floor. Your hand keeps the light from that place, and makes it look dark. The dark shape of the hand is a shadow. Shadows can be made in the light of the fire, or candle, as well as in the light of the sun.

Soft. What you can press your finger into, is soft. Butter is soft—iron is hard.

Soot. Is smoke collected together, and dried in little lumps.

Stalk. That part of a plant upon which flowers or fruits grow.

Take notice. To pay attention.

Understand. To know the meaning of a thing.

PROGRESS OF SOCIETY.

People who take long journeys, pass through towns full of men and houses; they cross rivers in boats, and they ride over roads and bridges; they see fields enclosed by walls and fences, and the fresh earth turned up by the plough; the cattle feeding in the pastures, and the mills grinding the corn.

If they go far enough, they may come to places where there is no street, nor road, where the footsteps of men, and the print of the horse's hoof, cannot be found; where the rocks are covered with briars, and the wild animals sport under the tall trees. Once the pleasant country which we live in, was like this.

When there are too many people in the countries inhabited by men; when they have not all food enough, or clothes enough, or work enough; they suffer from hunger, from cold, and idleness. But they hear of the places where there are no men, which God has provided for them.

Many of the poor go thither, with some wise and industrious persons, to take care of them, and to tell them what they shall do. By working very hard for many years, they, and their children, raise houses over their heads, and get every thing comfortable to eat and to wear. At first there are no churches, nor schools, nor theatres, nor coaches, nor fine clothes. In time the people get rich enough to have these things.

Mr. Barlow one day invented a play for his *children*, on purpose to show them this; it was

called the *Colonists*. Colonists are the people who go to live together in a new country. Mr. Barlow was the founder of the colony. *Founder* is a beginner. *Profession* is a man's business or trade.

THE COLONISTS.

"Come," said Mr. Barlow, to his boys, "I have a new play for you. I will be the founder of a colony, and you shall be people of different trades and professions, coming to offer yourselves to go with me—What are you, Arthur?"

A. I am a farmer, sir.

Mr. B. Very well! Farming is the chief thing we have to depend upon. The farmer puts the seed into the earth, and takes care of it when it is grown to the ripe corn; without the farmer we should have no bread. But you must work very hard; there will be trees to cut down, and roots to drag, and a great deal of labour.

A. I shall be ready to do my part.

Mr. B. Well, then, I shall take you willingly, and as many more such good fellows as you can find. We shall have land enough; and you may fall to work as soon as you please. Now for the next.

Beverly. I am a miller, sir.

Mr. B. A very useful trade! our corn must be ground, or it will do us little good, but what must we do for a mill, my friend?

B. I suppose we must make one.

Mr. B. Then we must take a *mill wright with us*, and carry mill stones. Who is next?

Charles. I am a carpenter, sir.

Mr. B. The most necessary man that could offer. We shall find you work enough, never fear. There will be houses to build, fences to make, and chairs and tables besides. But all our timber is growing; we shall have hard work to fell it, to saw planks, and to shape posts.

C. I will do my best, sir.

Mr. B. Then I engage you, but you had better bring two or three *able hands* along with you.

Delville. I am a blacksmith.

Mr. B. An excellent companion for the carpenter. We cannot do without either of you. You must bring your great bellows, and anvil, and we will set up a *forge* for you, as soon as we arrive. By the by, we shall want a mason for that.

Edward. I am one, sir.

Mr. B. Though we may live in log houses at first, we shall want brick work, or stone work, for chimneys, hearths, and ovens, so there will be employment for a mason. Can you make bricks, and burn lime?

E. I will try what I can do, sir.

Mr. B. No man can do more. I engage you. Who is the next?

Francis. I am a shoe maker.

Mr. B. Shoes we cannot do well without, but I fear we shall get no leather.

F. But I can dress skins, sir.

Mr. B. Can you? Then you are a clever fellow. I will have you, though I give you double wages.

George. I am a tailor, sir.

Mr. B. We must not go naked; so there will be work for the tailor. But you are not above

mending, I hope, for we must not mind wearing patched clothes while we work in the woods.

G. I am not, sir.

Mr. B. Then I engage you, too.

Henry. I am a silversmith, sir.

Mr. B. Then, my friend, you cannot go to a worse place than a new colony to set up your trade in.

H. But I understand clock and watch making too.

Mr. B. We shall want to know how time goes, but we cannot afford to employ you. At present, you had better stay where you are.

Jasper. I am a barber, and hair dresser.

Mr. B. What can we do with you? If you will shave our men's rough beards once a week, and crop their hairs once a quarter, and be content to help the carpenter the rest of the time, we will take you. But you will have no ladies to curl, or gentlemen to powder, I assure you.

Lewis. I am a doctor.

Mr. B. Then, sir, you are very welcome; we shall some of us be sick, and we are likely to get cuts, and bruises, and broken bones. You will be very useful. We shall take you with pleasure.

Maurice. I am a lawyer, sir.

Mr. B. Sir, your most obedient servant. When we are rich enough to go to law, we will let you know.

Oliver. I am a schoolmaster.

Mr. B. That is a very respectable profession: as soon as our children are old enough, we shall be glad of your services. Though we are

hard working men, we do not mean to be ignorant; every one among us shall be taught reading and writing. Until we have employment for you in teaching, if you will keep our accounts, and read sermons to us on Sundays, we shall be glad to have you among us. Will you go?

O. With all my heart, sir.

Mr. B. Who comes here?

Philip. I am a soldier, sir; will you have me?

Mr. B. We are peaceable people, and I hope we shall not be obliged to fight. We will learn to defend ourselves, if we have occasion.

Robert. I am a *gentleman*, sir.

Mr. B. A gentleman! And what good can you do to us?

R. I mean to amuse myself.

Mr. B. Do you expect that we should pay for your amusement?

R. I expect to shoot game enough for my own eating; you can give me a little bread and a few vegetables; and the barber shall be my servant.

Mr. B. The barber is much obliged to you. Pray, sir, why should we do all this for you?

R. Why, sir, that you may have the credit of saying, that you have *one gentleman* at east in your colony.

Mr. B. Ha, ha, ha! A fine gentleman truly. Sir, when we desire the honour of your company we will send for you.

EVENINGS AT HOME.

EXPLANATIONS.

Wright—right—write—rite. Four words of

the same sound, but differently spelled, and of different meaning.

Wright—a worker in wood. The carpenter is sometimes called a housewright. Wheelwright, shipwright, millwright—the makers of wheels, of ships, and of mills.

Right—not wrong.

Write—to use a pen.

Rite—a religious ceremony. The baptism of infants is a *rite*.

Able hands—men able to work.

THE PATIENT BOY.

THERE was a journeyman bricklayer in this town, a good workman, but a very drunken idle fellow; he spent at the dram shop almost all he earned, and left his wife and children to take care of themselves; to get food and clothes as they could.

They might all have starved, but for the eldest son, whom his father had brought up to help him at his work; and who was so industrious and attentive, that being now at the age of thirteen or fourteen, he was able to earn pretty good wages, every penny of which, that he could keep out of his father's hands, he brought to his mother.

When the brute of a father came home drunk, cursing and swearing, and in such an ill humour that his mother, and the rest of the children, *durst not come* near him for fear of a beating, *this good lad* (Tom was his name) kept close

to him, to pacify him, and get him quietly to bed. His mother looked upon Tom as the support of the family, and loved him dearly.

It happened one day, Tom in climbing up a high ladder, with a load of mortar on his head, missed his hold, and fell down to the bottom, on a heap of bricks and rubbish. The by-standers ran up to him, and found him all bloody, with his leg broken, and bent quite under him. They raised him up and sprinkled water in his face to recover him, for he had fainted.

As soon as he could speak, looking round, he cried with a faint voice, "Oh, what will become of my poor mother?" He was carried home; and a surgeon set the broken bone. His mother stood by in the greatest distress. "Don't cry, mother," said he, "I shall get well again in time." Not a word more, or a groan, was heard while the operation lasted. Tom was obliged to lie in his bed many weeks, to walk upon crutches for several more, and he often wanted many comfortable things which the rich enjoy, but he did not complain.—He was very thankful when he got upon his legs again, and went to work once more.

Children who make a great noise when they are forced to have a tooth drawn, or when they have a splinter or a thorn taken out with a needle, will do well to remember poor Tom.

EVENINGS AT HOME.

called the *Colonists*. Colonists are the people who go to live together in a new country. Mr. Barlow was the founder of the colony. *Founder* is a beginner. *Profession* is a man's business or trade.

THE COLONISTS.

"Come," said Mr. Barlow, to his boys, "I have a new play for you. I will be the founder of a colony, and you shall be people of different trades and professions, coming to offer yourselves to go with me—What are you, Arthur?"

A. I am a farmer, sir.

Mr. B. Very well! Farming is the chief thing we have to depend upon. The farmer puts the seed into the earth, and takes care of it when it is grown to the ripe corn; without the farmer we should have no bread. But you must work very hard; there will be trees to cut down, and roots to drag, and a great deal of labour.

A. I shall be ready to do my part.

Mr. B. Well, then, I shall take you willingly, and as many more such good fellows as you can find. We shall have land enough; and you may fall to work as soon as you please. Now for the next.

Beverly. I am a miller, sir.

Mr. B. A very useful trade! our corn must be ground, or it will do us little good, but what must we do for a mill, my friend?

B. I suppose we must make one.

Mr. B. Then we must take a *mill wright* with us, and carry mill stones. Who is next?

Charles. I am a carpenter, sir.

pay for food and clothes, and other necessaries for you all.

Sally. But why is not papa as rich as Mr. Pemberton?

Mrs. M. Mr. Pemberton had a large fortune left to him by his father; but all the money your papa has, he gains by his own industry.

Sally. But why should not papa be as rich as any body else? I am sure he deserves it as well.

Mrs. M. Do you not think that there are a great many people poorer than your papa, who are quite as good?

Sally. Are there?

Mrs. M. Yes, to be sure. Don't you know what a number of poor people there are, all round us, who have very few of the comforts we enjoy? What do you think of Jones the labourer? I believe you never saw him idle in your life.

Sally. No; he is gone to work long before I am up, and he does not return till almost bed-time, unless it be for his dinner.

Mrs. M. Well; how do you think his wife and children live? Should you like that we should change places with them?

Sally. Oh, no! they are so dirty and ragged.

Mrs. M. They are indeed poor creatures, but I am afraid they suffer worse evils than that.

Sally. What, mamma?

Mrs. M. Why, I am afraid they do not often get as much victuals to eat as they want. And then in winter they must be half frozen for want of fire, and warm clothes. How do you think you could bear all this?

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EVENINGS AT HOME.

DIFFERENT STATIONS IN LIFE.

LITTLE Sally Meanwell had been one day to pay an afternoon's visit to Miss Harriet, the daughter of Mr. Pemberton. The evening proving rainy, she was sent home in Mr. Pemberton's coach; and on her return, the following conversation passed between her and her mother.

Mrs. Meanwell. Well, my dear, I hope you have had a pleasant visit.

Sally. Oh yes, mamma, very pleasant: you cannot think what a great many fine things I have seen. And then, it is so charming to ride in a coach.

Mrs. M. I suppose Miss Harriet showed you all her playthings.

Sally. Oh yes, such fine large dolls, so smartly dressed, as I never saw in my life before. Then she has a baby house, and all sorts of furniture in it. And she showed me all her fine clothes for the next ball; there's a white frock all full of spangles and pink ribbons; you can't think how beautiful it looks.

Mrs. M. And what did you admire most, of all these fine things?

Sally. I don't know, I admired them all; and I think I liked riding in the coach better than all the rest. Why don't we keep a coach, mamma? and why have not I such fine clothes as Miss Harriet?

Mrs. M. Because we cannot afford it, my dear; your papa is not so rich by a great deal, as Mr. Pemberton; and if we were to lay out our money upon such things, we should not be able to

pay for food and clothes, and other necessaries for you all.

Sally. But why is not papa as rich as Mr. Pemberton?

Mrs. M. Mr. Pemberton had a large fortune left to him by his father; but all the money your papa has, he gains by his own industry.

Sally. But why should not papa be as rich as any body else? I am sure he deserves it as well.

Mrs. M. Do you not think that there are a great many people poorer than your papa, who are quite as good?

Sally. Are there?

Mrs. M. Yes, to be sure. Don't you know what a number of poor people there are, all round us, who have very few of the comforts we enjoy? What do you think of Jones the labourer? I believe you never saw him idle in your life.

Sally. No; he is gone to work long before I am up, and he does not return till almost bed-time, unless it be for his dinner.

Mrs. M. Well; how do you think his wife and children live? Should you like that we should change places with them?

Sally. Oh, no! they are so dirty and ragged.

Mrs. M. They are indeed poor creatures, but I am afraid they suffer worse evils than that.

Sally. What, mamma?

Mrs. M. Why, I am afraid they do not often get as much victuals to eat as they want. And then in winter they must be half frozen for want of fire, and warm clothes. How do you think you could bear all this?

Sally. Indeed I don't know. But I have seen Jones's wife carry great brown loaves into the house; and I remember once eating some brown bread and milk, and I thought it very good.

Mrs. M. I believe you would not much like it constantly; besides, Jones's children can hardly get enough of that. But you seem to know almost as little of the poor as the young French princess did.

Sally. What was that, mamma?

Mrs. M. There was one year so little food in France, that numbers of poor people were starved to death. This was mentioned before the king's daughters. "Dear me," said one of the young princesses, "how silly that was; why, rather than be starved, I would eat bread and cheese." She was then told that the greatest part of the people in France, scarcely ever eat any thing better than black bread all their lives; and that many would there think themselves very happy to get enough of that. The young princess was sorry for this; and she parted with some of her fine things, that she might help the poor.

Sally. I hope there is nobody starved in our country.

Mrs. M. I hope not; if any cannot work for a living, it is our duty to assist them.

Sally. Do you think it was wrong for Miss Harriet to have all those fine things? The money which they cost might have relieved many poor people.

Mrs. M. Miss Harriet has money enough to be charitable to the poor, and to indulge herself

in such things as she likes. Might not the children of Mr. White, the baker, and Mr. Shape, the tailor, ask if little Sally Meanwell should be indulged in her pleasures? Are you not better dressed than they are, and is not your baby house better furnished than theirs?

Sally. Why, I believe so; I remember Polly White was very glad of one of my old dolls, and Nancy Shape cried for such a sash as mine, but her mother would not let her have one.

Mrs. M. Then you see, my dear, that there are many, who have fewer things to be thankful for than you have. Every thing ought to suit the station in which we live, or are likely to live. Your papa and I are willing to lay out part of our money for the pleasure of our children; but it would be wrong in us to lay out so much, that we should not leave enough to pay for your education, and some other necessary articles. Besides, you would not be happier if you had a coach to ride in, and were better dressed than you are now.

Sally. Why, mamma?

Mrs. M. Because the more of such things that we have, the more we want. Which, think you, enjoys most a ride in a coach, you, or Miss Harriet?

Sally. I suppose I do.

Mrs. M. But if you were both told, you should never ride in a coach again, which would think it the greatest hardship? You could walk, you know, as you have always done before; but she would rather stay at home, I believe, than expose herself to the cold wind, and trudge about in the wet and dirt.

Sally. I believe so too; and now, mamma, I see that all you have told me is very right.

Mrs. Meanwell. Well, my child, make yourself contented and cheerful in your station, which you see is so much happier than that of many children. So now we will talk no more on this subject.

EVENINGS AT HOME.

SUNDAY MORNING.

It was Sunday morning. All the bells were ringing for church, and the streets were filled with people, moving in all directions. Here, numbers of well dressed persons, and a long train of charity children, were thronging in, at the wide doors of a handsome church; there, a number, equally gay in dress, were entering an elegant meeting house. A Roman Catholic congregation was turning into their chapel; every one crossing himself, with a finger dipped in holy water, as he went in.

The opposite side of the street was covered with Quakers, distinguished by their plain and neat attire, who walked without ceremony into a room, as plain as themselves, and took their seats, the men on one side, the women on the other, in silence. A spacious building was filled with an overflowing crowd of Methodists, while a small society of Baptists assembled in the neighbourhood.

Presently the services began. Some of the *churches* resounded with the solemn organ, and

the murmuring of voices following the minister in prayer; in others a single voice was heard; and in the quiet assembly of the Quakers, not a sound was uttered.

Mr. Ambrose led his son Edwin round these assemblies; he observed them all with great attention; but he did not so much as whisper lest he should interrupt any one. When he was alone with his father, "Why," said Edwin, "do not all people agree to go to the same place, and to worship God in the same way?"

"And why should they agree?" replied his father. "Do you not see that people differ in a hundred other things? Do they all dress alike, and eat and drink alike, and keep the same hours, and use the same diversions?"

"In those things they have a right to do as they please," said Edwin.

"They have a right too," answered his father, "to worship God as they please. It is their own business, and concerns none but themselves."

"But has not God ordered particular ways of worshipping him?"

"He has directed the mind and spirit, with which he is to be worshipped, but not the manner. That is left for every one to choose. All these people like their own way best."

The several congregations now began to be dismissed, and the streets were again overspread with persons going to their own homes. It chanced that a poor man fell down in the street in a fit of apoplexy, and lay for dead; his wife and children stood round him, crying and lamenting in the bitterest distress.

The beholders immediately flocked round, and with looks and expressions of compassion, gave their help. A Churchman raised the man from the ground, by lifting him under the arms, while a Presbyterian held his head, and wiped his face with his handkerchief. A Roman Catholic lady took out her smelling bottle, and applied it to his nose. A Methodist ran for a doctor. A Quaker supported, and comforted the woman; and a Baptist took care of the children.

Edwin, and his father, looked on. "Here," said Mr. Ambrose, "*is a thing in which mankind are made to agree.*"

EVENINGS AT HOME.

WALKING THE STREETS.

HAVE you ever walked through the crowded streets of a great city? What numbers of people pouring from opposite quarters. You would imagine it impossible for them to get through; yet all pass on their way without stop.

Were each man to proceed exactly in the line in which he set out, he could not advance many steps without encountering another, full in his face. They would strike against each other, fall back, push forward again, block up the way for themselves, and those after them, and throw the whole street into confusion.

All this is avoided by every man's *yielding a little.*

Instead of advancing square, stiff, and with

arms stuck out, every one who knows how to walk the streets, glides along, his arm close, his track gently winding, leaving now a few inches on this side, now on that, so as to pass, and be passed, without touching.

He neither goes much faster, nor slower, than those in the same direction. If any accidental stop arises from a carriage crossing, a cask rolled, or the like, instead of rushing into the bustle, he checks his pace, and waits till it is over.

Like this, is the *march of life*. In our progress through the world, a thousand things stand in our way. Some people meet us; some stand before us; and others follow close upon our heels. We ought to consider that the road is as free for one, as for another, and therefore we have no right to expect that persons should go out of their way to let *us* pass, any more than *we* out of ours. It is our business to move on steadily and quietly, doing every thing in our power to make the journey of life easy to others as well as to ourselves.

EVENINGS AT HOME.

SPRING.

COME, let us go forth into the fields: let us see how the flowers spring; let us listen to the singing of the birds; and sport upon the new grass. The winter is over and gone; the buds come out upon the trees: the blossoms of the peach and nectarine are seen; and the green leaves sprout.

The young animals of every kind are sporting about, they feel themselves happy, they are glad to be alive; they thank Him that has made them alive. *They* may thank Him in their hearts, but *we* can thank Him with our tongues; therefore, *we* ought to praise Him more.

The *birds* can warble, and the young *lambs* can bleat; but *we* can *open our lips* in His praise; we can *speak* of all His goodness. Therefore, we will thank Him for ourselves, and we will thank Him *for those that cannot speak.*

Trees that blossom, and little lambs that skip about, if you could, *you* would say how good He is; but *you* are dumb, *we* will say it for you.

MRS. BARBAULD

GOD'S WORKS.

1. God made the sun, and gave him light;
He made the moon to shine by night;
He placed the brilliant stars on high,
And leads them through the midnight sky.

2. He made the earth in order stand,
He made the ocean and the land;
He made the hills their places know,
And gentle rivers round them flow.

3. He made the forest, and sustains
The grass that clothes the fields and plains;
He sends from heaven the summer showers,
And makes the meadows bright with flowers.

4. He made the living things, with care
He feeds the wanderers of the air;
He gave the beasts their dens and caves,
And fish their dwelling in the waves.

5. He called all beings into birth
That crowd the ocean, air, and earth;
And all in heaven and earth proclaim
The glory of his holy name.

GOD IS OUR FATHER.

The mother loveth her little child; she bringeth it up in her arms; she nourishes its body with food; she feedeth its mind with knowledge; if it is sick she nurseth it with tender love; she watcheth over it when it is asleep; she forgetteth it not for a moment; she rejoiceth daily in its growth.

But who is the parent of the mother? Who nourisheth her with good things, and watcheth over her with tender love, and remembereth her every moment? Whose arms are about her to guard her from harm? And if she is sick, who shall heal her?

God is the parent of the mother; He is the parent of all, for He *created* all. All the men and all the women, who are alive in the wide world, are His children; He loveth all, and is good to all.

MRS. BARBAULD.

EXPLANATIONS.

Create. To make.
Creator. The maker.
Creature. The thing made.

GOD OUR BENEFACTOR.

1. God warmed with life our mortal parts,
He made the blood flow round our hearts,
He made our pulse beat calm and still,
Our limbs move lightly at our will.

2. He made the eye that gazes round;
The ear, alive to every sound;
The tongue, to make our wishes known;
The soul, an image of his own.

3. With sheltering clothes our limbs he drest,
He gives our weary eyelids rest;
Health to our frame his power imparts,
And food and gladness to our hearts.

4. In early youth he made us know
The way in which our feet should go;
He gave us precepts, plain and few,
For all the good deeds we must do.

5. Our way to heaven his hand prepares,
He gave our bibles, hymns, and prayers;
He gave the parents and kind friends
On whom our youthful heart depends.

6. *A thousand* joys our God hath given,
Our peace on earth, our hopes of heaven;

And all our souls shall join to raise
An offering of immortal praise.

HYMN.

Come, and I will show you what is beautiful. It is a rose fully blown. See how she sits upon her mossy stem, like the queen of all the flowers! Her leaves glow like fire; the air is filled with her sweet odour; she is the delight of every eye.

She is beautiful, but there is a fairer than she. He that made the rose, is more beautiful than the rose: He is all lovely: He is the delight of every heart.

I will show you what is strong. The lion is strong. When he raiseth himself from his *lair*, when he shaketh his mane, when the voice of his roaring is heard, the cattle of the field fly, and the wild beasts of the desert hide themselves, for he is very terrible.

The lion is strong, but He that made the lion is stronger than he; His anger is terrible: He could make us die in a moment, and no one could save us from His hand.

I will show you what is glorious. The sun is glorious. When he shineth in the clear sky, and is seen all over the earth, he is the most glorious object the eye can behold.

The sun is glorious, but He that made the sun is more glorious than he. The eye beholdeth *Him not, for His* brightness is more dazzling *than we could* bear. He seeth in all dark

places, by night as well as by day; and the light of His countenance is over all His works.

Who is this great name, and what is he called, that my lips may praise him?

This great name is God. He made *all things*, but He is himself more *excellent* than they. They are beautiful, but He is beauty; they are strong, but He is strength; they are *perfect*, but He is perfection.

MRS. BARBAULD.

EXPLANATIONS.

Lair. The bed of a wild beast.

Perfect. Finished. That to which nothing can be added as an improvement, is perfect. God is perfect; and things which He has made, which no created being can make better, are perfect. People say of others, who are well acquainted with a subject, "they understand it *perfectly*." This is not correct. Very few things can be known perfectly; more and more may be learned every day, even by those who know a great deal upon any subject.

Excellent. To excel is to surpass—to be better or greater. A man has more strength than a child. The man excels the child in strength. You understand why God is more *excellent* than all which he has made.

GOD ALWAYS SEES ME.

1. High in the heaven he dwells alone,
And glorious light surrounds his throne;

No night is there, his piercing eye
Looks through the darkness of the sky.

2. Before the tongue the mind declares,
He knows our thoughts, designs, and cares;
In daily toil and evening rest
He sees the secrets of our breast.

2. He sees his suffering children weep,
Far in the desert and the deep;
He gives them strength, when hope departs,
And heals the sorrows of their hearts.

4. He keeps the book of life; and there
Writes every wish and every prayer;
There keeps our crimes and follies past,
To rise in judgment at the last.

NIGHT.

The glorious sun is set in the west; the night dews fall; and the air which was sultry becomes cool.

The flowers fold up their coloured leaves; and hang their heads on the slender stalk.

The chickens are gathered under the hen, and are at rest; the hen herself is at rest also.

The little birds have ceased their warbling; they are asleep on the boughs, each one with his head behind his wing.

There is no murmur of bees round the hive; *they have* done their work and lie close in their *waxen cells.* There is no sound of a number

of voices, or of children at play, or the trampling of busy feet, and of people hurrying to and fro.

The smith's hammer is not heard upon the anvil; nor the harsh saw of the carpenter. All men are stretched on their quiet beds, and the child sleeps upon the breast of its mother.

Darkness is spread over the skies, and darkness is upon the ground; every eye is shut, and every hand is still. Who taketh care of all people, when they are sunk in sleep?

There is an eye that never sleepeth. When there is no light of the sun, nor of the moon; when there is no lamp in the house, nor any little star twinkling through the thick clouds; that eye seeth in all places, and watcheth over all the families of the earth.

That eye that sleepeth not is God's. He made sleep to refresh us when we are weary; He made night, that we might sleep in quiet. Labourers spent with toil, and young children, and every little insect, sleep quietly, for God watcheth over you.

When the darkness has passed away, and the beams of the morning sun strike through your eyelids, begin the day with praising God, who hath taken care of you through the night.

Flowers, when you open again, spread your leaves, and smell sweet to His praise. Birds, when you wake, warble your thanks amongst the green boughs. Let His praise be in our hearts, when we lie down; let His praise be on our lips when we awake.

MRS. BARBAULD.

DUTIES.

1. Next to the God, who reigns above,
I'll give my parents all my love ;
I owe them thanks for favours done,
But I have hardly rendered one.

2. My brother's welfare too shall be
As precious as my own to me ;
And sisters shall not fail to share
My warm affection and my care.

3. I'll mourn if I have done or said
An insult to the hoary head ;
And words of kindness to the young
Shall flow, like music, from my tongue.

4. If others wrong me and condemn,
I'll never do the same to them ;
I'll not be angry nor complain,
For Jesus answered not again.

5. My rising passion shall not last,
I'll bear no malice for the past ;
I'll pardon them, and pray to heaven,
That I may likewise be forgiven.

6. If words, or actions, light and vain,
Have given to others needless pain,
I'll ask them, ere the set of sun,
To pardon what my hands have done.

7. Whene'er I meet the wretched poor,
I will not drive them from the door ;

For God will bless the hand that tries
To wipe the sorrow from their eyes.

8. If I deny them clothes and bread,
And where to lay their weary head;
When the last trumpet calls the blest,
I shall not enter into rest.

9. I'll shun the common faults of youth,
I'll keep my word and speak the truth;
For God, with never-sleeping view,
Sees and remembers all I do.

10. I know I never can conceal
The lying lips or hands that steal;
I'll rather all I have resign
Than touch or take what is not mine.

11. I'll never torture things that live,
Nor take the life I cannot give;
The meanest things that breathe the air
Enjoy my heavenly Father's care.

12. My tongue shall whisper peace around,
My hands in holy works abound;
My looks serene and free from art
Shall show the mildness of my heart.

13. For looks and trifling deeds declare
The feelings that we cherish there;
And every one hath power to do
Some act to bless and injure too.

14. The cup of water kindly given
Is treasured in the books of heaven;

The well-used talent, though but one,
May gain the happy word "well done."

NOON.

Come, let us go into the thick shade, for it is noon, and the summer sun beats upon our heads. God made the warm sun, and the cool shade. All things which we see, are His work.

Can we raise our voices to the high heaven? Can we make Him hear who is above the stars? Yes; for He heareth us when we only whisper; when we breathe out words softly, with a low voice. He that filleth the heavens is here also.

May we that are so young, speak to Him that always was? We that are but lately made alive, should not forget Him that hath made us. We should sing praises to Him, who hath taught us to speak, and hath opened our dumb lips.

When we could not think of Him, He thought of us; He fashioned our tender limbs, and caused them to grow; He maketh us strong and active.

The buds spread into leaves, and the blossoms swell to fruit; but they know not how they grow, nor who causeth them to spring up from the bosom of the earth. They smell sweet, they look beautiful, but they are quite silent. The plants and trees are made to give fruit to man; but man is made to praise God who made him.

We love to praise Him, because He loveth to *bless us*; we thank him for life, because it is a

pleasant thing to be alive. We love God; we love all beings; they are the creatures of God. We cannot do good to all, as God can; but we can rejoice that there is a God to do them good.

MRS. BARBAULD.

THE REWARDS OF GOODNESS.

1. If I do right, my weary head
Shall find rest upon my bed;
Freely opening every plan
To the eyes of God and man.

2. Days in joy shall then be past,
Each one happier than the last;
And every year that hurries by
Find me well prepared to die.

3. Fears for me shall then depart
From my parents' anxious heart;
While my conduct just and right
Fills them with serene delight.

4. Then my heart shall rest in love
Pure as that which reigns above;
As the standing waters bear
Heaven's blue light reflected there.

5. God in heaven with smiles will view
All I think and all I do;
And when Jesus wakes the dead,
His right hand shall crown my head.

SOCIETY.

THE father, the mother, and the children, make a family; if the family require it, there are servants to help do the work; all these dwell in one house; they sleep beneath one roof; they eat of the same bread; they are very closely united, and are dearer to each other than any strangers. If one is sick, they mourn together; and if one is happy, they rejoice together.

Many houses are built together, many families live near one another; they meet in pleasant walks, and to buy and sell, and they gather together to worship the great God, in companies. If one is poor, his neighbour helpeth him; if he is afflicted, he comforteth him.

Where there are a few houses, it is a village. If there be many houses, it is a town or city, and is governed by a magistrate.

Many towns, and a large country, make a state, or kingdom; in it are mountains and rivers, and it is washed by seas, and joined by other countries. The people who live in the same state, are *countrymen;* they speak the same language, and have the same rulers.

Many kingdoms, and countries full of people, and *continents*, and *islands*, make up the world. The people are not all of one colour; and some countries are much hotter than others. Some men are black with the hot sun; others cover themselves with furs against the sharp cold.

All are God's family; He knoweth every one of them; they pray to him in different languages, but He understands them all; He heareth them all, and taketh care of all.

MRS. BARBAULD.

EXPLANATIONS.

Magistrate. A person appointed to infor
laws. Children know what is mean aws,
rules. They have laws at school. is a la
in some schools to begin at nine o'clock. A
the people in the state, or city, have *laws.*
is a law, that one man shall not take anoth
man's money. The laws of the people a
printed in books: some people break the
laws; then they are called before a magistrat
he understands the laws, and knows how mu
he who breaks them ought to be punished. Tl
magistrate tells what shall be done to the offe
der or law breaker; and it must be done as l
says. This is to enforce the law.

The governor of the state is a magistrate.

The mayor of the city is a magistrate.

Continents. Very large portions of land su
rounded by water.

Islands. Smaller portions of land surroun
ed by water.

PUNISHMENT OF SIN.

1. If I do wrong, my troubled breast
Shall vainly seek the bed of rest;
Peace will from my pillow fly,
Sleep will shun my weary eye.

2. Angry foes will then proclaim
All my folly and my shame;
And friends, who once my love partook,
Pass me with a stranger's look.

3. Fast my burning tears will flow;
Wearily my days will go;
And with cold and shuddering gloom
I shall see the opening tomb.

4. Parents will with bitter pain
See their labour spent in vain;
Will mourn the child they cannot save,
And seek shelter in the grave.

5. When the arm of death destroys
All my false and fatal joys,
In that hour of deep despair,
God will not regard my prayer.

6. I shall see the blest afar
Radiant as the morning-star,
While with aching steps I go
To the darker realms of wo.

HYMN.

Come, let us walk abroad; let us talk of the works of God. Look at the flowers that cover the fields. The hand of man hath not planted them, nor the gardener digged a place for them with his spade. They spring up every where, and cover the face of the earth.

Who causeth them to grow every where, and watereth them with soft rains, and cherisheth them with dews? Who giveth them colours, and smells, and spreadeth out their thin transparent leaves?

How doth the rose draw its crimson from the dark brown earth, or the lily its shining white?

How can a small seed contain a plant? How doth every plant know its season when to put forth?

When the spring cometh they shoot up. Every plant produceth its like; a cherry stone will not produce grapes; every one springeth from its proper seed. Who preserveth them alive through the cold winter, when the snow is on the ground, and the sharp frost bites?

The trees are naked, withered, and bare; they are like dry bones in winter; in spring they are covered with blossoms, and green leaves. These are a little portion of His wonders. They all speak of Him who has made them; they all tell us He is very good. They who know the most, will praise God the best; but which of us can number half His works?

MRS. BARBAULD.

EXPLANATIONS.

Transparent. Admitting light. Glass is transparent—water is transparent. Those substances which exclude, or keep out light, are *opaque*—wood and iron are opaque.

Preserve. To keep in safety.

Verdure. *Green* leaves, or green grass.

Portion. A part separated from the rest of a quantity.

Hymn. A song of praise.

The righteous. Those who do right; the *good.*

Myriad. A number greater than can be counted. There are myriads of grains of sand, even in a small quantity.

THE SON OF GOD.

The Son of God who came from heaven
  The erring world to save,
Who says, "repent and be forgiven,
  And live beyond the grave;"

2. By actions holy and serene
  He won his Father's love;
And though superior far to men,
  Was harmless as the dove.

3. He raised the dying from the bed,
  He made the blind to see;
He made the tombs give up their dead,
  And set the prisoner free.

4. From labouring hard to do the will
  Of God, he would not rest;
But friends and parents warmly still
  Were treasured in his breast.

5. He knew that when his days were done
  His mother's joy was past;
But gave her to a faithful son
  Before he breathed his last.

6. They nailed him to the cross, and there
  Deep insult on him threw,
And yet "Forgive them" was his prayer,
  "They know not what they do."

7. No wonder darkness reigned around
  When such a heart grew cold;
No wonder o'er the guilty ground
  The angry earthquake rolled.

HEAVEN.

The rose is sweet, but it is surrounded with thorns; the spring is pleasant, but it is soon past; the rainbow is glorious, but it vanisheth away; life is good, but it is quickly swallowed up in death.

There is a place of rest for the righteous; in that land there is light without any cloud, and flowers that never fade. Myriads of happy souls are there, singing praises to God.

This country is Heaven: it is the country of those that are good; and nothing that is wicked must inhabit there. This earth is pleasant, for it is God's earth, and it is filled with delightful things.

But that country is better: there we shall not grieve any more, nor be sick any more, nor do wrong any more. In that country there are no quarrels, all love one another with dear love.

When our friends die, and are laid in the cold ground, we see them here no more; but there we shall embrace them, and never be parted from them again. There we shall see all the good men whom we read of.

There we shall see Jesus, who is gone before us to that happy place; there we shall behold the glory of the high God.

Mrs. Barbauld.

SCRIPTURE LESSONS.

THE Lord our God is one Lord.

In him we live, and move, and have our being.

The eyes of the Lord are in every place, beholding the evil and the good.

He that planted the ear, shall he not hear? he that formed the eye, shall he not see? he that teacheth men knowledge, shall he not know?

The darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

God is love: and he that dwelleth in love dwelleth in God, and God in him.

Live in peace, and the God of love and peace shall be with you.

Great is the Lord, and of great power.

There is one God and Father of all, who is above all, and through all, and in you all.

Fear God and give glory to him.

God created man in his own image.

(God created man's mind in some respects like himself—"God is a spirit,"—that is, he is a mind.)

God saw every thing that he had made, and behold, it was very good.

JESUS CHRIST.

Jesus Christ was the Son of God. He says of himself, "I am the way, the truth, and the life."

"I am the light of the world: he that follow-[illegible] me shall not walk in darkness, but shall [illegible]e the light of life."

The sun gives light to our eyes, and shows to us whatever surrounds us. Jesus Christ gives light to our minds.—The light of the mind is knowledge—Christ has given us the best knowledge; the knowledge of God's will; the knowledge of what we must do in this life, and what we may expect in another.

He has shown us, that "God will render to every man according to his deeds;" which means, that God will make the good happy, and the bad miserable.

Let all the earth fear the Lord: let all the inhabitants of the earth stand in awe of him.

Fear the Lord and serve him in truth, with all your heart, for consider how great things he hath done for you.

Thou shalt love the Lord thy God with all thy heart.

Bless the Lord, oh my soul, and forget not all his benefits.

I trust in the mercy of God for ever.

Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.

Thou Lord art good, and ready to forgive. As a father pitieth his children, so the Lord pitieth them that fear him.

Honour thy father and thy mother. Children, obey your parents in all things: for this is well pleasing to the Lord.

A wise son maketh a glad father: but a foolish son is the heaviness of his mother.

Hear the instruction of thy father, and forsake not the law of thy mother.

Let us love one another; for love is of God.

Love as brethren, be pitiful, be *courteous*—(courteous means *polite*.)

Love your enemies; bless them that curse you; do good to them that hate you; and pray for them who despitefully use you. If thine enemy hunger, feed him; if he thirst, give him drink.

If ye forgive men their trespasses, (trespasses mean faults, or sins,) your heavenly Father will also forgive you. But if you forgive not men their trespasses, neither will your Father forgive your trespasses.

Render unto all their dues.

He that *walketh uprightly*, walketh surely—(walketh uprightly, means in this place, acteth honestly.)

Keep thy tongue from evil, and thy lips from speaking guile.

Comfort the feeble minded, be patient towards all men.

Blessed is he that considereth the poor.

Thou shalt love thy neighbour as thyself.

All things, whatsoever ye would that men should do unto you, do ye even so to them.

Be content with such things as ye have.

He that walketh with wise men shall be wise, but a companion of fools shall be destroyed.

Wisdom's ways are ways of pleasantness, and all her paths are peace.

Thou shalt not steal.

Thou shalt not *covet*.

EXPLANATIONS.

To covet, is to wish to take away what another possesses, and to have it for our own.

Covetousness. The desire of another's property.

"THOU SHALT LOVE THY NEIGHBOUR AS THYSELF."

THOU shalt love thy neighbour, as well as thou lovest thyself; thou shalt do to thy neighbour exactly as thou wouldst wish him to do to thee, if thou wast in thy neighbour's place.

A man asked Christ what he should do to be good, and to be happy. Christ told the man, he must love God; and that he must love his neighbour as himself.

We call those persons who live near us, our neighbours. Christ meant by neighbours, every body in this world. He meant that every man, woman, or child, whether we know them, or do not know them; whether we love them, or do not love them, is our neighbour.

The man asked Christ, "who is my neighbour?"

Christ related a parable, to show him who was meant by his neighbour.

There was a city in Asia, called Jerusalem; it was the largest city of the people called Jews. *Jesus Christ* was killed by the Jews at Jerusalem.

Near the city of Jerusalem was another city,

called Samaria. The people who lived in Samaria hated the people of Jerusalem; and the people of Jerusalem hated the people of Samaria. The people of these cities hated one another so much, that they would not talk together if they could help it, nor do one another any good; indeed they tried to hurt one another as much as they could. This was very wicked and foolish. Once, when Christ, and many men with him, were going to Jerusalem, they were obliged to pass by a small village of the Samaritans. Before they came to the village, Christ sent a messenger to desire that the Samaritans would prepare some food for him and his company. But the Samaritans would not give them any food, only because they were going to Jerusalem.

The men who were with Christ, were very angry; two of them, James and John, requested him to call down fire from Heaven to burn up the Samaritans; but Christ was not angry; he forgave the Samaritans; and he told James and John, that they ought to forgive them also.

This happened a short time before the man asked Christ who was his neighbour.

Christ did not tell the man how *badly* he had been treated by the Samaritans; but he thought of one good Samaritan, and he told the man how good he was. Before you read the story of the good Samaritan, I must recommend to you to think of your *Saviour's* conduct upon this occasion. Most people think if they *tell no lies* of their fellow creatures, that they do not injure them by speaking the truth about them. *Most* people think it an act of justice to describe the faults of others; they think

that to expose these faults, is to punish them; they think faults deserve punishment, and that *they* ought to punish them. Christ did not think thus, nor did he act thus. One of his apostles has told us in the New Testament, that God punished wicked people *himself*, in his own way; and Christ shows us by his example, that we should repeat the *good*, and not the *evil*, that we know of others; though it is sometimes our duty to speak of the bad qualities of others, that we may prevent people from being injured by their bad examples, or bad intentions.

Our Saviour's parable may be found in the New Testament, in the tenth chapter of the Gospel of Luke.

The story is nearly as follows: A man was taking a journey from Jerusalem to Jericho, (a city at some distance from Jerusalem.) On his way, the man was overtaken by some thieves, who stripped off his clothes, and hurt him very much; so that when they went away, he was almost dead. Soon after the thieves were gone, a man who was a priest, (that is, a minister, as we call them,) came by; he saw the poor man, but he went on the other side of the way, and did not offer to help him.

Soon after the priest went by, another priest, called a Levite, came that way; but he also passed along, and did not relieve the wounded man. The next person who came along, was a Samaritan; he stopped, for he felt pity for the man, and bound up his wounds, and gave him wine, to make him feel better, and put oil on *his bruises*, and set him on his horse, and carried *him to* an inn, where he took care of him.

The next day, the Samaritan went away; but he told the man who kept the inn, that he would pay him for his care of the sick man, besides paying him money then, for what he had done.

When Jesus had shown this Jew, how kind and good the Samaritan was, he asked him, "Which now of *these three*, thinkest thou, was *neighbour* to him who fell among the thieves?"

The man answered, "I think he that showed mercy to the man, was his *neighbour*."

Then Jesus said to the man who had asked him what he should do, "Go thou, and do likewise." Go, and do like this Samaritan; do all thou canst to relieve people in distress, and to make others happy.

THE BIBLE.

The Bible is divided into the Old Testament, and the New Testament. *Testament* means will. These Testaments contain God's will—What God chooses his creatures should do. The first part of the Bible is called the *Old* Testament, because it was written first. The *New* Testament is called new, because it was written last. The Bible was written by different people, at different times.

The Old Testament was written in the Hebrew language. It is the history of the people once called Hebrews; they have since been called Jews.

The *New* Testament was mostly written in *the Greek* language. The first four books of

the New Testament are Matthew, Mark, Luke, and John. These books are sometimes called Gospels. They are four histories of Jesus Christ; they were written by four good men, who loved Christ. The names of the books are taken from the names of the men who wrote them. Matthew, Mark, Luke, and John. They are sometimes called Saint Matthew, Saint Mark, &c. Saint means a holy, or pious person.

Besides these Gospels, the New Testament contains the Epistles and the *Revelations*.

Children see Romans, Corinthians, Ephesians, written over the top of the pages of the New Testament. They see Jude, Peter, James, &c.—Romans, Corinthians, and Ephesians, mean the letters of Saint Paul to the people who lived at Rome, at Corinth, and at Ephesus. Jude, Peter, James, mean letters written by Jude, Peter, and James.

Children cannot understand any thing about the Revelations.

We read in the New Testament, of the Temple, the Synagogue, Scribes and Pharisees; young children do not know what these words mean.

The Temple was a very great and beautiful church; the first Temple of the Jews was built by king Solomon.

Synagogues were smaller churches, where the ministers taught the people.

There are at this time different sorts of sects of Christians; there are Quakers, Roman Catholics, Baptists, &c. There were different *sects of Jews*. The Pharisees were one sect of Jews. The Pharisees pretended to be bet-

ter than other people; they pretended to be better than they were. This is to be a *hypocrite*.

Jesus Christ did not love the Pharisees, he called them "hypocrites."

Scribes. It has been written in another place, that printed books have not been used more than three hundred years. Before printed books were used, people had no other books than those which were written with a pen. The people who wrote all the books were called *scribes*, or writers.

The Jews had books written by wise men called prophets; the people wanted to read these books; they had a law which God gave them to obey; they wanted to read that also; so instead of having the law and prophets (which are a part of the Bible that we use) printed, as we now have them, they had them written; and instead of printers, as we have, they had *scribes*, to write the "law and prophets," for the people to read.

THE TEN VIRGINS.

In the twenty-fifth chapter of St. Matthew is a *Parable* called the *Ten Virgins*.

Ten virgins went out to meet a man who was to be married. Five of these virgins were wise, and five were foolish. It was evening, and they wanted lamps to light them on the way.

The wise virgins knew that they might be *kept waiting* to a late hour; they could not tell *how long*; so they took lamps filled with oil, and

they took some other oil besides, that if the oil in the lamps burned out, they might have more oil to use.

The careless, foolish virgins, thought not at all about the *time* they might be obliged to wait; they only took oil in their lamps. They were obliged to wait a long time for the *bridegroom;* he did not come; and these thoughtless young women all fell asleep. At midnight they were awaked; some one came to tell them, that the bridegroom was coming, and that they must go out to meet him.

At this moment, they all discovered that their lights were going out. The foolish virgins had no oil for their lamps; they begged some of the wise virgins; they had none to spare; they wanted what they had for their own lamps, but they advised the foolish virgins to buy some oil.

The foolish virgins went out to buy oil, but they could find none. People do not sell in the night. They were gone so long upon their foolish errand, that the bridegroom came, and the virgins who were prepared to receive him, went into the house with him to the *wedding*.

The door was then shut fast, and when the foolish virgins returned, and knocked, the people in the house did not know their voices; for they said, "Open to us," but they were shut out.

This story was told to show, that people who would avoid much inconvenience and mortification, must *provide* for the *future;* that persons who would be happy and wise when they become old, must be industrious and improve *their time* when they are young; that those *who would* go to heaven when the night of

death comes, must be ready to die, by preparing for death, that is, by believing all that God has revealed to men, and obeying Him in all things.

EXPLANATIONS.

Parable.—A parable is sometimes called a comparison; it shows one thing, or circumstance, to resemble some other.

Virgins—unmarried women.

Bridegroom—a man who is just going to be married, or who has lately been married.

Bride—a woman who is just going to be married, or who has lately been married.

Marriage.—When a man and woman agree to live together all their lives, and to be called Husband and Wife, their agreement is called *marriage.* The wife takes her husband's name, and goes to his house; and whatever belongs to one of them belongs to the other also.

When the man takes the woman for his wife, the ceremony of the occasion is called a *wedding.* At weddings, the friends of the couple to be married often assemble, and most commonly, the company are very merry and happy together. The marriage ceremony is different, in different countries, and among people of different sects.

Provide—to make ready for time to come.

Future—after the present time.

Provident.—To think of the future, to take care for it, is to be provident.

Improvident—careless of the future.

Which were *provident*, the wise or the foolish virgins?—Which were *improvident*?

Procrastinate—to defer, to put off, or delay.

Procrastination is a great fault. On account of their procrastination, the foolish virgins were disappointed in the pleasure which they might have enjoyed. When people do not begin to prepare at a proper time, for what they intend to do, or for what may be expected will happen, they cannot get ready; if they allow themselves too short a time they may disappoint others, and will certainly be punished themselves. Not to begin a necessary labour in season, but to say—"not yet—in a little while," is a very bad habit; particularly for children, who have all much to do, of work and play; and who cannot be either useful or happy, at any time of their lives, if they are lazy while they are young.

Punctuality—is the observance of time, and the habit of doing things at regular and appointed hours.

JOSEPH.

In the country which is at the head of the Mediterranean sea, there lived, many hundred years ago, a man named Jacob.

Jacob had twelve sons. He had two wives; their names were Rachel and Leah; they were mothers to some of Jacob's children. In those days, one man had more than one wife. In some countries, at the present time, men have more than one wife. Christians have only one wife.

The name of one of Jacob's sons was Joseph. Rachel was the mother of two of Jacob's sons. Jacob loved Rachel more than he loved

Leah; he loved Rachel's sons, Joseph and Benjamin, better than he loved his other sons; but he loved *Joseph* more than all his other children.

Joseph's brothers hated him, because their father loved him so much; they could not speak peaceably to him; they used to treat him very unkindly. Jacob kept many sheep; his sons took care of the sheep; they used to go into the fields and watch them.

Once, when the sheep were in the field, and some of Jacob's sons were with them; Jacob sent Joseph, who had staid at home with his father, to see if his brothers were well, and to see if the sheep were safe.

When the brothers saw Joseph coming towards them, they said they would kill him, and carry home his bloody clothes, and tell their father that they had not seen him; but, that they had found his clothes covered with blood, and that they supposed some wild beast had devoured him.

One of the brothers, named Reuben, who was the eldest of them all, was not so wicked as the rest; Reuben wanted to get Joseph away, and to take him back to his father. Reuben said to his brothers, "let us not kill him, but throw him into this *pit*." Reuben meant to come back and take Joseph out of the pit. The brothers agreed to do this, and stripped off Joseph's clothes, and threw him into the pit.

These cruel brothers then sat down to eat; while they were eating they saw some Ishmaelites coming that way. The Ishmaelites lived in the country now called Arabia; they were

obliged to pass through Jacob's country, to go into Egypt; they might have crossed the Red Sea, but they had no ships; so they travelled on camels, and carried things to sell. They carried spice, and *drugs*, and sometimes they carried men to sell.

When the brothers saw the Ishmaelites coming, one of them, Judah, said to the others—"Let us not kill Joseph, he is our brother; let us sell him to these Ishmaelites." The brothers said they would sell him; so they drew him up out of the pit, and sold him to the Ishmaelites for twenty pieces of silver money.

Reuben was not with his brothers when all this happened; he was in some other place; but he went back to the pit, and found that Joseph was taken away; he was very sorry for this.

Jacob had given Joseph a very fine coat, because he loved him so much; it was this coat which his brothers stripped off; they killed a little kid, and stained Joseph's coat with the kid's blood, and carried it home, and showed it to their father. When they showed the coat to Jacob, they told him they had found it, and asked him if he knew whose coat it was.

Jacob knew it; he said, "it is my son's coat; an evil beast hath devoured him: Joseph is torn in pieces." Jacob wept, and mourned very much, and his children tried to comfort him. Perhaps when they saw him in so much trouble, they were sorry for what they had done.

*The Ishm*aelites carried Joseph into Egypt, *and sold him* to a rich man named Potiphar

Potiphar liked Joseph very much, for Joseph was very good, and did every thing well. Potiphar's wife was a wicked woman; she told lies about Joseph to her husband. Potiphar believed his wife; and because she made him angry with Joseph, he put Joseph in prison.

While Joseph was in the prison, two of the king's servants, the butler and the baker, were in the prison also. The keeper of the prison liked Joseph very much; every body liked him, he was so wise and good a man. The keeper gave Joseph the care of the prisoners, and they used to talk with him.

One morning, Joseph went to see the butler and baker. The night before, they had both been dreaming; they thought their dreams had some meaning, but they could not tell the meaning. Joseph understood the dreams, and he explained them. He told the butler his dream meant that he would be taken out of prison; and he told the baker his dream meant, that he would be hanged. It happened as Joseph said. The butler was taken out of prison; and the baker was hanged.

Joseph staid two years in the prison; then the king dreamed, and the wise men of Egypt did not understand his dream. The *butler* remembered Joseph, and told the king how he had explained *his* dream; so the king sent for Joseph, and told him his dream. Joseph told the king his dream meant, that for seven years, there should be plenty of food in Egypt, and then, for seven years after, there should be a *famine.*

Joseph advised the king to save what food he

could, for his people to eat when there should be a *famine*. The king liked Joseph's advice, and he liked Joseph also. The king took a ring off his finger, and put it on Joseph's hand, and dressed him in fine clothes, and put a gold chain about his neck. Pharaoh was the king's name; he gave Joseph a wife, and they had two sons, Ephraim and Manasseh.

There was a famine, not only in Egypt, but in other places; in the country of Jacob, the people had not enough to eat. Jacob heard that the people of Egypt had saved food, so he sent his sons thither to buy some. When the brothers of Joseph had arrived in Egypt, he knew them, as soon as he saw them; but *they* did not know *him*. They bowed, and laid themselves down before him, with their faces to the ground.

Joseph's brothers *prostrated* themselves before him, because he sold the corn to the people of Egypt, and they wanted to ask a favour of him; they wanted him to sell corn to them, who were strangers. Joseph did not speak kindly to them; he called them *spies*.

Joseph told his brothers they had come to Egypt to do some harm, if they could. His brothers answered that they were not spies; that their father was a good man; that he had twelve sons—*one* of his sons was dead—one, the youngest of all, called Benjamin, was at home with his father—the rest had come for food. Joseph said he would not believe them, unless one of them would go back and bring their youngest *brother Benjamin* into Egypt. He put them all *in prison*, and kept them there three days; then,

he said they might go home; he would keep only one of them, till they should bring their brother Benjamin.

Joseph spoke in the language of Egypt, but he remembered the language of Canaan, his own country. His brothers spoke the language of Canaan. When one of them was to be kept behind in Egypt, they remembered how they had treated their brother Joseph long before. They said one to another, that God was now punishing them for their cruelty to Joseph. Joseph heard them; they did not know that he understood them; he longed to take them in his arms, and to tell them he forgave them; he was obliged to turn away, to hide his tears from them; he did not choose to tell them so soon that he was their brother; he took one of his brothers and *bound* him before their eyes; then the nine others went away, carrying as much food as they wanted.

Their corn was tied in large bags or sacks, and they paid money for it; but when they opened the sacks they found the money in them; this made them a little uneasy;—they did not know what it meant. When they got home, they told their father all that had happened. Their father was very unhappy; he said, Joseph was gone, and Simeon was gone, and they would take his young son Benjamin away also. Jacob would not let Benjamin go.

In a little while, they ate up the food which they had bought, and they wanted more. Jacob bid his sons go again; his sons would not go, *unless Jacob* would allow Benjamin to go also;

at last Jacob consented; and he sent Joseph a present of spice, and honey, and nuts.

When the brothers arrived in Egypt, Joseph invited them all to come to his house and dine. The brothers were afraid to go; they said, "perhaps he will say that we stole the money which we found in our sacks." They told one of Joseph's servants that they were afraid; but the man said they need not fear, that he had put their money into their sacks. He brought out their brother Simeon to them; gave them water to wash, and gave them food for their asses.

They gave Joseph the present, which they had brought; and he inquired for their father's health. When Joseph saw Benjamin, his *mother's son*, he longed to take him in his arms; he was obliged to go out and weep. They had a good meal, but Benjamin had more food given to him than the others. They were all happy together.

When they had finished their business, and were about to return home, Joseph commanded the steward to fill the sacks, and to put the money into them as before; he also ordered him to put a silver cup, besides the money, into Benjamin's sack. Early the next morning they went away. Soon after they were gone, Joseph bade his servant follow his brothers, and ask them for his silver cup, and to speak to them angrily, as if they had stolen the cup.

The man did as he was commanded. But the sons of Jacob declared that none of them had the cup; they said if it should be found among them, *the man who* took it should be a servant to Jo-

seph. Each began to search his sack. The cup was found in Benjamin's sack.

They were all in great trouble; they knew not how the cup was put into the sack; and they took their way back again to the city, which they had just left; here, they fell down before Joseph, offering to become his servants. Joseph said, he would not keep them all, he would take only the one who had taken the cup. The brothers thought of their poor father; they remembered how he had loved Joseph; they feared he might die, if he should lose this dear son also. Judah begged Joseph to take *him* for a servant, and to let Benjamin go home.

Joseph could no longer deceive his brothers; he commanded the people who were by to go out. For some time he wept too much to speak; when he could speak, he said, "I am Joseph your brother, whom ye sold—Does my father live?" His brothers could not answer him; but this great and generous man told them not to be grieved; he kissed them all, and wept very much when he took Benjamin in his arms. Benjamin was younger than Joseph; he was a child when Joseph was sold, and could not have hated him, or have known what was done to him.

The king was very kind to Joseph's brothers; he sent their father many presents, when they went back to him. Joseph invited his brothers to come and live with him in Egypt, and sent for his father to come likewise.

Jacob could hardly believe that Joseph was *alive when his* sons told him so; after some time, *however,* he did believe it, and afterwards went

with them into Egypt. When he had seen Joseph, he was willing to die; but he lived happily with his children in Egypt seventeen years. Jacob died in Egypt; his sons lived and died there also. They were all very happy.

This is a very beautiful story; it is found in nine chapters of the book of Genesis; the first book in the Bible. It begins in the thirty-seventh chapter (the thirty-eighth chapter contains nothing about Joseph) and ends in the forty-seventh.

There are some parts of this story, some words in it, which children cannot understand. What has been read you can understand. When you are older, you will love to read it in the Bible.

The names of Jacob's sons were, Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Dan, Naphtali, Gad, Asher, Joseph, Benjamin.

Jacob was sometimes called Israel; his children were called Israelites. The children which lived after them were also called Israelites. When they first went into Egypt, there were seventy persons in all of them.

Four hundred years passed away. The sons of Jacob died; their children all died; *they* left children, who had children, and they also had children. At the end of four hundred years, *there were* many thousand persons in Egypt of *the posterity* of Jacob. When the Israelites *first went* into Egypt, the people of Egypt

treated them very kindly. After some time, when there were many Israelites, the Egyptians became cruel to them: they made *slaves* of the Israelites.

EXPLANATIONS.

Shepherd—A man who takes care of sheep.

Pit—A deep place in the earth, deeper than a cellar.

Drugs—Substances used for medicine.

Famine—Scarcity of food.

Spies—Dishonest people, who go about with a secret intention to learn what they can concerning others, and afterwards to relate what they have seen of other people's conduct. Spies frequently intend to injure those whose actions they observe; they seldom undertake such business from mere impertinence; they are commonly hired by some enemy or tyrant, who wishes to control or to injure those who are watched by spies.

Prostration—Respect shown to great men by lying down at their feet. This is done now in some countries. Persons among us, who wish to show respect to others, only bend their bodies, or bow; but in Asia, princes, and men in high stations, expect that those who visit them will prostrate themselves before them.

Posterity—Those who live after us.

Slave—A person who is obliged to work for another without pay; who can do nothing as he pleases, but must do what his master pleases; he may be bought and sold, like a horse, or any other animal. The man who owns the slave is his master.

In the Bible, slaves are often called bondmen and bondwomen. Persons who are not slaves are freemen. There have been slaves every where, at all times. There are not so many slaves now, in the world, as there have been. Every year there are more and more freemen; perhaps in a few years there will be no slaves at all.

Negroes are now slaves in the United States, and in the West Indies.

The Spaniards, when they went to live in the West India Islands, treated the poor natives so badly, that they almost all died; then there were not enough people to do the work; so the Spaniards went to Africa, and stole and bought men, and carried them to the West Indies. This was more than two hundred years ago. Since then, there have been many negro slaves in different parts of America.

Some of these slaves are treated kindly, and made very happy; some are treated cruelly, and made very miserable.

MOSES.

The Egyptians treated the Israelites so cruelly, that they began to be afraid the Hebrews would treat them in the same manner. The king of Egypt ordered that all the little boys, born among the Hebrews, should be killed as soon as they were born, and that the little girls might be left alive; so that in a few years there might be no Hebrew men; and that the girls when

grown up, should marry Egyptian husbands; that in time there should be no Hebrews.

One of the Hebrew women had a little boy. She made a cradle, and hid it among the tall rushes, or flags, which grow by the water side. One day the king's daughter came to the place where the infant was hidden, to wash herself in the river; she saw the cradle, and sent her maid, who was with her, to fetch it to her.

The maid carried it to the princess, and the little boy cried; the princess pitied him; she said, "this is one of the Hebrews' children;" and she sent her maid for a nurse to take care of the child. The maid went to the child's mother; the princess gave her the child, and bid her take care of him. The princess called his name Moses.

Moses grew finely, and the princess had him taught very well, and he grew up a wise and good man. When Moses had become a man, he one day saw the Hebrews very hard at work, and he saw one of the Egyptians strike a Hebrew; he was angry at this; and as nobody was near to hinder him, he killed the Egyptian, and hid him in the sand.

Soon after, Moses saw two Hebrews fighting together; he went to them, and tried to part them; but one of them said, "Do you intend to kill me, as you killed the *Egyptian?*" Moses was afraid when he heard this. Soon after, the king heard that Moses had killed an Egyptian, and the king determined to kill Moses. Therefore, Moses went away to Midian, another country.

When Moses was in Midian, he was one day

sitting by a well, when seven young women came thither to draw water for their father's sheep. In those days, young women took care of sheep. Moses helped them, and they went home and told their father of it. Their father, whose name was Jethro, desired them to call Moses into the house, that he might thank him, and give him some food.

When they had called Moses, he went into the house; Jethro afterwards invited him to live with him; and Moses married one of Jethro's daughters: her name was Zipporah. Moses took care of sheep for his father-in-law. While Moses lived in Midian, the king of Egypt died; and the poor Hebrews suffered many hardships: and God pitied them.

God sent a messenger to Moses, to tell him how unhappy the Hebrews were, and that he meant they should leave Egypt, and go back to the country of Canaan, where their father Jacob had lived; and that Moses must go back to Egypt, and go with his countrymen to Canaan, and help them to turn out the people who now live in Canaan. After this, because God commanded him, Moses took his wife, and his children, and returned to Egypt.

Moses had a brother in Egypt, whose name was Aaron. Aaron was very glad to see Moses; Moses told Aaron all that God had commanded; and Aaron was glad to assist Moses to help the Hebrews. The two brothers called the Hebrew men together, and told them that *God pitied* them, and that they must all go to *Canaan*. The people were grateful to God, and

they bowed their heads, and worshipped, or praised God.

Moses did as God had told him. He went to the king, and begged that the people might go into the desert to worship God; but the king would not allow the Hebrews to leave their work. He gave them more work, and treated them worse than ever. God brought many plagues upon the Egyptians, because they had injured the Hebrews.

Some time after, Moses and Aaron bade the Hebrews take their sheep, and all the things in their houses, and all their children, and march out of Egypt. The Egyptians were willing the Hebrews should go, because they believed that the Hebrews had caused them a great deal of trouble, and they were afraid they might cause much more.

The Hebrews did as Moses and Aaron had commanded. They left Egypt four hundred and thirty years after their father Jacob went thither. Seventy men went into Egypt—six hundred thousand *men* departed out of Egypt. Besides these, were women and children.

The Hebrews always afterwards made a feast on that day of the year on which they came out of Egypt. This feast was called the feast of the Passover. God showed the Israelites the way they must take; he went before them as a cloud in the day, and a fire in the night.

Though the Egyptian people allowed the Hebrews to go, the king was not willing they should go; and when he heard that they were gone, he was angry, and determined to go after them, and to punish them.

The king took with him a great number of men, and followed the Hebrews. When the Egyptians came to the place where they were, near to the Red Sea, the Hebrews were very much afraid, but Moses told them God would save them.

The Hebrews passed over a dry place of the Red Sea, which the waters left. The Egyptians followed after them; but the waters flowed back, and drowned all the Egyptians. When they were safe on the other side, the Hebrews looked back, and saw the dead bodies of the Egyptians; they felt very grateful to God who preserved them. Moses sung a beautiful song in praise of God. His sister Miriam played on an instrument called the timbrel; and all the women played upon timbrels, and danced for joy, and sung praises to God. God gave them food to eat in the wilderness; and he gave them the ten commandments; and laws, about what they should eat, and wear, and how they should worship him. They wandered about in the wilderness forty years. They had many wars with people who stopped them as they marched along, and their leader, Moses, died when they came in sight of Canaan.

God told them, if they were wicked he should punish them, and that if they were good, and obeyed his law, he would make them happy. He told them if they were wicked, and became good afterwards, he would forgive them. He tells all people so; Jesus Christ told them *so many* years after Moses died, and it has *always* happened so to every body.

When Moses came near Canaan, he went up

into a high hill, called Mount Pisgah, and saw the country where the Hebrews were to live. Here Moses praised God, blessed the people, and died. The people were afflicted, and mourned for him very much: they had been very wicked, and had troubled him often; now they were grieved to lose such a benefactor and friend. Aaron had died before.

After Moses died, Joshua took care of the Hebrews; he went with them into Canaan. They were obliged to kill a great many people, who lived there, before they could have the country; at length they took possession of it, and lived there many hundred years.

The country of Canaan was afterwards called Judea; it is now called Palestine; and is in Turkey, in Asia. It is easy to find upon a map where these events happened. This part of the history of the Hebrews is to be found in the Old Testament, in different chapters, from the beginning of the book of Exodus, to the twenty-third chapter of the book of Joshua.

DAVID.

Moses died about fourteen centuries and a half before the birth of Christ. After his death Joshua led the Israelites into the country of Canaan. God commanded the Israelites to kill the wicked inhabitants of Canaan, and to take possession of their country. The Israelites killed great numbers of the different tribes of

people who dwelt in Canaan, and divided the land among their own tribes. A *tribe* of the Hebrews consisted of all those persons, men and women, who were descended from one of Jacob's sons. The descendants of Judah formed the tribe of Judah—the descendants of Gad were the tribe of Gad, &c.

For about three hundred years the Israelites were governed by the laws which God gave to Moses, administered by the priests—by the chiefs, called princes of the tribes; and by a supreme magistrate, who was sometimes a military officer, and sometimes a civil governor, and who was called a Judge. Samuel was the last judge. During Samuel's life, the Israelites asked him to give them a king to rule over them. The neighbouring nations, the Syrians, Egyptians, and others, had kings, and the Israelites desired one. Their first king was Saul, of the tribe of Benjamin.

Some years after Saul was made king, God informed Samuel, it was not his will that the posterity of Saul should reign over *his people*, as the Israelites were called. At the same time, God commanded Samuel to repair to the dwelling of Jesse, an old man of the tribe of Judah, who lived in Bethlehem, and there to *anoint* one of the eight sons of Jesse to be king of Israel. At first Samuel was unwilling to do as he was commanded, lest Saul should hear of it, and kill him for anointing a king in his place. But God promised to instruct him how to act when he should arrive at Bethlehem; and Samuel trusted that he should be safe under the divine protection. Samuel was first command-

ed to prepare a sacrifice, and call the family of Jesse to the holy service.

"And Samuel did that which the Lord spake, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably? And Samuel said, Peaceably: I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice. And Samuel sanctified Jesse and his sons, and called them to the sacrifice.

"And it came to pass when they were come, that Samuel looked on Eliab, and said, Surely the Lord's anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused *him:* for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

"Then Jesse called Abinadab, and made him pass before Samuel. And Samuel said, Neither hath the Lord chosen this. Then Jesse made Shammah to pass by. And Samuel said, Neither hath the Lord chosen this.

"Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these. And Samuel said unto Jesse, Are here all thy children? And Jesse said, There remaineth yet the youngest, and behold, he keepeth the sheep. And Samuel said unto Jesse, send and fetch him: for we will not sit down till he come hither.

"And Jesse sent, and brought him in. Now *the youth* was ruddy, and withal of a beautiful *countenance,* and goodly to look to. And the

Lord said, Arise, anoint him: for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah."

EXPLANATIONS.

Anoint.—To anoint a priest or king, was to pour a fragrant oil over his head, and to entreat the blessing of God upon the anointed person. The priests and kings of the Israelites, were sometimes called the "Lord's anointed."

Sanctify.—To make holy.—Do not come to the Lord's service, with worldly or wicked thoughts, nor with soiled hands, and unclean garments—make yourselves fit to hold communion with a holy God—raise your thoughts to him, and prepare your hearts for what he shall be pleased to communicate to you. Such was the meaning of the injunction, "Sanctify yourselves," which Samuel uttered to Jesse and his sons. We ought now to *sanctify ourselves*, when we attend the worship of God.

Sacrifice.—An offering of some animal, or of fruits, or flowers, accompanied with prayers to God.

David, after he had been anointed king, returned to the care of his flocks, but he was soon called into the presence of king Saul. *David* was a poet and a musician. Those beautiful poems, the Psalms of the English bible, were composed by David, in the Hebrew lan-

gunge; and sung sometimes in the worship of the Israelites; and sometimes by the divine poet alone, accompanied by the harp—a stringed instrument, known to the ancients.

Saul was disturbed in mind, "an evil spirit from the Lord troubled him,"—he was afflicted, and nothing but music could calm his agitation.

"And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee. Let our lord now command thy servants, who are before thee, to seek out a man who is a cunning player on a harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

"And Saul said unto his servants, Provide me now a man that can play well, and bring him to me. Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Bethlehemite, that is cunning at playing, and a mighty valiant man of war, and prudent in matters, and a comely person, and the Lord is with him.

"Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, who is with the sheep. And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul.

"And David came to Saul, and stood before him: and Saul loved David greatly; and he became Saul's armour-bearer. And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.

"And it came to pass, when the evil spirit from God was upon Saul, that David took a harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him."

One of the most *extraordinary* of the acts of David, was the killing of Goliath. The Israelites were at war with their neighbours the Philistines. The two armies were encamped opposite to one another.

"And there went a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. And he had a helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass.

"And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him.

"And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

"And the Philistine said, I defy the armies of Israel this day; give me a man, that we may

fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid."

At this time David had "returned from Saul to feed his father's sheep at Bethlehem," and three of his brothers attended Saul to the camp. Jesse sent David with parched corn, bread, and cheese, to his brothers, and to their military chief, "the captain of their thousand."

"And David rose up early in the morning, and left the sheep with a keeper, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle. For Israel and the Philistines had put the battle in array, army against army.

"And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them.

"And all the men of Israel, when they saw the man, fled from him, and were sore afraid. And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter.

"And David spake to the men that stood by him, saying, What shall be done to the man *that killeth this* Philistine, and taketh away the

reproach from Israel? for who is this Philistine, that he should defy the armies of the living God? And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

"And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thy heart; for thou art come down that thou mightest see the battle. And David said, What have I now done? Is there not a cause?

"And he turned from him towards another, and spake after the same manner: and the people answered him again after the former manner. And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him.

"And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth.

"And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: And I went out after him and smote him, and delivered it out of his mouth: and when he those against me, I caught him by his beard, *and smote him*, and slew him.

"*Thy servant* slew both the lion and the

bear: and this Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee."

"And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine. And the Philistine came on, and drew near unto David; and the man that bare the shield went before him.

"And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? and the Philistine cursed David by his gods.

"And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.

"This day will the Lord deliver thee into my hand; and I will smite thee, and take thy head from thee; and I will give the host of *the Philistines* this day unto the fowls of the

air and to the wild beasts of the earth: that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands.

"And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran towards the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk in his forehead; and he fell upon his face to the earth.

"So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine and slew him; but there was no sword in the hand of David. Therefore David ran and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

"And the men of Israel and of Judah arose, and shouted, and pursued the Philistines. And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. And David took the head of the Philistine, and brought it to Jerusalem."

EXPLANATIONS.

David became Saul's armour bearer.—Before the invention of gunpowder and fire-arms, men who went into battle wore plates of steel,

or brass over their bodies; and these metal vestments were called *coats of mail*, and *armour*. A king, or any great officer, when he was not clothed in his *armour*, appointed a person to carry it for him, and to take care of it, that the armour might be at hand and in order, when the officer should choose to put it on. The place of an *armour-bearer* was honourable, and kings bestowed it upon those they loved.

A champion.—One who goes out to fight in behalf of others—Goliath offered to fight for the whole Philistine army.

A cubit—eighteen inches, or a foot and a half.

Helmet—a metal cap.

Spear—a long stick made of light and strong wood, having at the top a long iron point. The *spear* was sometimes called a *lance* or *javelin*.

A sling—is a piece of leather which may be swung backwards and forwards by a string. The sling will contain stones which may be thrown to a great distance, and kill a person they may thus forcibly strike. In ancient warfare, some of the soldiers were *slingers* and *archers*. The *slingers* threw stones; the *archers* carried bows and arrows. The instruments of death which were thrown, as the *lance*, and the *stones* from the sling; were called *missiles*. Saul's spear-head weighed twenty-two pounds; and his coat of mail, one hundred and eighty-eight pounds.

Our Saviour was descended from David. The prophet Isaiah said, "a branch shall arise from the root of Jesse." This is a figurative

expression, meaning, one of the descendants of Jesse shall come into the world.

What has been related of the history of David, is only a small portion of his life. He was a man of great virtues, and great faults; but his contrition for his sins—his generous treatment of his implacable enemy, Saul—and his ardent piety, are truly worthy of veneration and imitation to all posterity.

HOUSES.

A GREAT deal of work must be done to build a house. Many men must labour, many things must be used, many trades be employed.

The labourer digs the cellar, he lays a floor of stone to it, and he makes walls of stone.

The walls of the house, and the chimneys, are made next; they are made of bricks and stone; if the house is very fine the stone is marble. The bricks and stone are cemented or fastened together with mortar.

The house is divided into stories, and into rooms; large beams are laid under the floors, and posts of wood divide the rooms. The floors are made of boards; the walls and the ceiling are covered with plaster; the windows are made of glass; the doors are sometimes made of wood called mahogany; sometimes the doors are made of white wood, and painted. When the house is quite finished, the walls are

covered with paper, the ceilings are washed with lime; the doors and the shutters are hung upon iron hinges, they are fastened by hooks, bolts, locks, and keys, and many parts of the house are covered with paint of different colours. The roof is covered with pieces of slate. The stones which are laid in the cellar, are dug out of the earth, at some distance from the house; they are brought in carts by the labourer to the place where they are wanted. Stones are a natural production.

The *basement* or lowest part of the house is made of stones.

Bricks.—Bricks are not found ready made.—The brickmaker makes them. Children have seen that soft and blueish clay which is used to draw out grease. There are large places, longer and wider than a street, covered with this clay; water is mixed with the clay, which makes it soft, like the dough of which bread is made. People go to the place where so much of this clay is found; they make what is called a brick yard, and place in it a very large kind of oven; the oven is called a brick-kiln, and is made to bake bricks. Bricks are made like little loaves. Bread is put into pans to bake; clay is put into little wooden boxes called moulds. If you look at bricks you will see that they are all alike; the clay put into the box takes the shape of the box, then it is taken out, and baked till the bricks are red and hard.

The bricks are then sold to persons who want them.

Mortar, is made of lime, sand, and the hair of animals; the hair which is scraped from shoe leather is put into the mortar. Lime is at first stones, a kind of very hard chalk. The lime stones are burned in a great fire till they become that white powder, which you see. The lime is put into barrels and sold.

The beams of the house were large trees; the tree is cut off with an axe from the root; all the branches are cut off, the bark is cut off, and the round trunk is made square. These square logs are called timber. Some logs are sawed into boards, these are fastened together with nails.

Glass, is made of sand and ashes, and some other substances, melted together. The squares of glass used in windows, are called panes; they are cut with a diamond. A knife will not cut glass.

The labourer, the brickmaker, the bricklayer or mason, the carpenter or man who works on wood, the glazier, the painter, the locksmith, the blacksmith, who furnishes hinges and nails, all work upon a house.

EXPLANATIONS.

The top of a house is the *roof*.

The lowest part of the house is the *basement*.

The lowest part of a thing—that part on which the upper parts rest, is the *base* or basis.

The door of a house has sometimes a little *roof projecting* over it; this little roof is supported by pillars; this is a portico. Sometimes

the half of a pillar is set flatly against a house, not to support any thing, but to make the house look better. These half pillars are called *pilasters.*

The top of the pillar is the *capital.*

The foot or base of the pillar is the *pedestal.*

The post which stands on the pedestal is the *shaft.*

The little pillars or posts which are set at the end of the stairs are commonly called *banisters.* —Banister is not the right name, it should be *baluster;* all the balusters together make a *balustrade.*

Sometimes the ceiling of a room is flat; sometimes it is hollowed like the inside of an egg shell; this is a vaulted ceiling.

Houses, churches, or any kind of buildings, are *edifices.*

The art of building houses, churches, &c. is *architecture.*

The person who lays out the plan of a house, as a lady draws out a pattern on a piece of paper, is an *architect.*

Capital, not only means the top of a pillar, it means the top or head of any thing. That part of a thing which is of the greatest importance is the *capital* part. The largest city of a country is its *capital.*

Money is sometimes called *capital.*

The round top of a building is called a *dome.*

Dome, sometimes means house.

Domestic, means belonging to a house; the animals which live about a house are domestic *animals.* Servants are domestics, or people *belonging* to the family in the house.

Cupola.—A little building raised on the roof of another building.

Spire.—The top of a steeple which is tall and pointed.

SALT.

The salt which we eat with our meat is found almost every where. The water of the great ocean contains salt. People collect a great quantity of water, and place it so that the water evaporates and leaves the salt.

A child could make salt in this way. Take some salt water in a saucer, set it in the sun; the water will dry up in time, and leave little particles of salt sticking about the saucer.

Some countries are very far from the sea, but in these countries, there are mines of salt. God knew that salt would preserve many things which men would want to keep, and that it would make their food taste agreeably; so he has given it to all parts of our world, that men might have it every where.

Coffee is the seed of a plant. Good coffee comes from Arabia, and from the West India Islands.

Tea is the leaves of a plant.

Molasses and sugar, are made from the juice of the sugar cane. Sugar cane is a kind of grass; it has stalks much larger and taller than our grass; when these stalks are ground in a

mill the juice runs out. People boil the juice and make molasses and sugar. Sugar cane grows in hot countries. We, in the United States, send ships with things which grow in our country, to the warm country of the West Indies, and to some other places where there is sugar, and our ships bring back sugar and coffee, and other things which grow in those countries.

The things which are sent away in our ships are called *exports*. The things which are brought back are *imports*.

Sugar and salt are in little pieces, called crystals. All things which can be melted, and which grow hard when they are cooled, have shapes of their own, called *crystals*. The same substance always forms crystals of the same shape. The crystals of water, which is snow, are white like salt; but the pieces, or crystals of snow, are not shaped like the little crystals of salt. The crystals of salt, are not like the crystals of sugar. We cannot perceive the exact shapes of these crystals without a microscope.

THE SENSES.

SEEING, hearing, smelling, tasting, feeling, are the senses: God has provided for the gratification of all these senses. His goodness may indeed be perceived in all that he has made; but in nothing more than in those enjoyments which cannot be bought with money.

and which the rich and the poor equally possess. The beautiful colours of the clouds, the animals, the flowers, and the minerals, are given to every eye. The primary, or original colours, are, red, orange, yellow, green, blue, indigo, and violet.

There are agreeable sounds produced by every moving thing. The water as it runs, the wind as it blows, the trees as they wave their branches, the birds, and every harmless animal, and particularly the voices of men, convey delightful sounds to the ear.

Some substances have disagreeable smells; these are designed to inform us, that too much of them, inhaled too long, might hurt us. God has given some sweet odours to refresh and please us. Odour, is what is commonly called the smell, or perfume, of a thing. Sulphur, has a disagreeable odour—Roses, have a *fragrant* odour. Some odours are *aromatic*, as those of cinnamon and nutmeg. Those substances which afford odour, are odoriferous substances.

There are different tastes. We taste with the mouth. We sometimes say the *palate*—by that, we mean the part of the mouth and throat which tastes. If we like the taste of a thing, we say it is *palatable;* if it cannot be eaten, it is *unpalatable*. The taste of any substance is its *flavour*. Flavours are various—sweet, sour, bitter, pungent, salt, insipid.

Sugar is sweet—lemon is sour—wormwood *is bitter*—mustard is hot, or pungent—rice is *insipid*. Insipid, means having very little *flavour*.

Among the things which are taken into the stomach by man, some taste well, and do him good; some do him harm; some make him sick when he is well, and others make him well when he is sick. Those which make the sick well, are *medicines*. Those substances which kill people, when swallowed, are *poisons*.

We *feel* in every part of our bodies.

Whatever the organs of sense feel, is a *sensation*. The prick of a pin is a painful *sensation*. The kiss of one who loves us, and whom we love, is a sweet *sensation*.

Sensations are not *thoughts*. Thoughts belong to the mind. Sensations to the body.

It is easy to tell the difference between a *thing*, a *thought* or *idea*, and a *word*.

A *thing*, may be perceived by the senses. A house is a *thing*. When we do not see it, or hear of it, we can think of it. There is not a *house* in our minds; there is the *idea* of a house. "An idea is, whatever is in the mind when a man thinks." A very wise man, Mr. Locke, said this—a little child can understand it.

The letters, h-o-u-s-e, make a word; we can see it when it is printed or written; we hear it when it is spoken; the seeing, or the hearing of it, presents to our minds the *idea* of a house.

Words are the signs of our *ideas*.

Grammar, is not about things; it is about *words*.

KNOWLEDGE.

Our *minds* feel and think; our bodies do not think. There are *two* sorts of beings. Those which live and think; and those which do not live and think.

Soul, spirit, mind, *intellect*, are names of that which lives and thinks.

God, who created all, is a spirit. He has given mind to many creatures which he has made; but to many he has not given mind.

All that we can know is about God, and about the things which he has made. He has made the heavens, which we see over our heads, and all the bright lights that are there; he has made us, and has placed us in this world; and he has made us able to learn a great deal about the things which are in our world.

There are three sorts of things which we see here—animals, plants, and minerals.

Animals are living creatures. Plants grow, but do not feel, that we know of.

Minerals are all the substances found below the surface of the earth.

Besides these, there are water, air, thunder, fire, and light.

We know something about God. We know that he is good, and wise, and that he can do what he pleases to do. The science which treats of God, is called *Theology*.

We know something of men's minds; we *know* that we can learn many things; we know *that we* love some things, that we do not love *other things*, and that we remember some things.

The history of the powers of men's minds, and of the laws which govern minds, is called *Metaphysics.*

We know something of our own bodies; we know that we breathe, eat, and sleep; that we feel, see, hear, smell, and taste. We know that we have bones, flesh, blood, and skin; that we have limbs to move, and strength to move them —that we have eyes, and ears, &c. An account of the different parts of the human body is *Anatomy.*

We know something of animals, of man, quadrupeds, birds, fishes, insects, reptiles. The history of all animal life is *Zoology.*

We know something of plants—that they have roots, trunks, stalks, leaves, flowers, seeds, and that these parts have various properties and uses. The natural history of vegetables is *Botany.*

We know something of the inside of the earth, something of minerals; we know sand, chalk, clay, iron, stones, sulphur. The history of minerals is *Mineralogy.*

People have learned the history of a great many birds, how long they live, what they eat, how they build their nests, how many eggs they lay, what different countries different sorts inhabit. The natural history of birds is *Ornithology.*

People have caught many kinds of fishes, they know which are good to eat, and which are not good? what kinds live in the great ocean, and what live in the rivers. The history of fishes is *Ichthyology.*

All those beautiful shells which have so many

colours, that are so smooth and are of so many shapes, come out of the sea; once there were living creatures in them. The history of shells is *Conchology*.

We are acquainted with insects—the bees that make honey, the moschetos that sting us, the flies that buzz in our ears, the aphis which crawls on the rose bush. The history of insects is *Entomology*.

Some people have looked a long while at the sky; they have looked there, with large glasses called telescopes; they have given names to the stars; they have counted them, have observed their places, and seen how fast, and how far they move. The history of the heavenly bodies is *Astronomy*.

Some people have been all round the world in ships, and have been backwards and forwards across the ocean. The art of guiding ships is called *Navigation*.

Men carry the things which grow in one country to another, they bring back to their own country the things which are produced and are made in the countries whither they go; they give money for what they bring home, and take money for what they leave behind. The exchange of commodities for money, is *Commerce*.

Some persons never leave their homes; they stay in the country, plough the fields, keep cows and horses, and sheep, cut grass, and make hay, sow wheat, and corn, and reap it, and eat some of it, and sell some of it. The cultivation of the fields, is Agriculture.

Some persons have seen a great many coun

tries, and seas; they have learned what others know, of all the countries and oceans in the world; they have drawn maps showing the places of the different countries, the rivers, the towns, the mountains, and the lakes. An account of the earth, is *Geography*.

The history of thunder, fire, air, water, and light, is called *Natural Philosophy*.

The noise of thunder, and the bright light which is seen when it thunders, is caused by *Electricity*.

Dr. Franklin found out electricity. Fire is in every thing with which we are acquainted, even in ice. Things which cause the feeling of heat have a great deal of fire in them; things which cause the feeling of cold, have a smaller quantity of fire in them. Fire gives light, if there is enough of it; another substance, called phosphorus, gives light. Perhaps children have seen old pieces of decayed wood which gave light; that light is given by phosphorus.

Light shews us the things which are about us, and gives them colour. Those things which can be seen, are *visible*; those which cannot be seen, are *invisible*. Men and houses are *visible*—air is *invisible*. Sight is *vision*. The light which we see, comes from the sun, or from fires artificially produced. If the light comes straight to our eyes, it is *direct*—the light from the candle is *direct*.

If the light comes through any substance, it is *refracted*—the light which comes through the glass window, is *refracted*, or broken, because *it is divided*—part of the light is on the outside

of the window, and part on the inside—the window breaks, or divides the light.

The light which falls upon a substance, and does not go through it, is turned back, or reflected. When the candle is held to one side of the looking glass, the light cannot be seen on the other; the quicksilver on one side of the glass, prevents the light from going through *it*—the light is *reflected*.

The history of light and vision, is called *optics*. The organ of sight is the eye. The anatomy of the eye is very curious. The little spot in the middle of the eye is the *pupil*; the coloured circle which surrounds the pupil, is the *iris*.

ALKALI.

Substances which have a sour taste, are acids. Some substances, added to acids, take the sour taste from them; these are Alkalies. When cream is sour, put a little pearl ash into it, and it is no longer sour. Pearl ash is an Alkali.

Pearl ash is made from the ashes of burnt wood. The ashes are covered with water; the water soon becomes of the colour of coffee, it is strained off, and is called *ley*.

This ley is boiled till it evaporates; at the bottom of the vessel in which the ley is boiled, are found the crystals of *pot ash*; from the pot ash is made the fine and white Alkali, called *pearl ash*.

BREAD.

BREAD is made of flour, water, yeast, and a little salt; when these substances are first mixed, the dough takes up a small space; in a short time it begins to swell, or rise, and in a few hours it is fit to bake. Flour and water without yeast, is *paste*.

The motion and swelling caused by yeast, is *fermentation*.

Yeast is mixed with hops, malt, and water, to make beer. What is called the *working* of beer, is *fermentation*.

Fermentation—the motion and expansion of certain substances, produced by the mixture of them.

SHOES.

LOOK at the shoes on your feet. They are made of *leather*. *Leather* is the skin of dead animals, with the hair taken off. There are two parts to your shoe, and two kinds of leather in it. The upper leather which covers the top of your foot, is of one kind, and the sole or bottom of the shoe is another. The upper leather of shoes is made of calf skin, or sheep skin, or seal skin.

The sole leather is made of the skin of the cow, or ox. After the butcher has killed the animal, he strips off the skin, and sends it to the *currier*. The currier puts some lime upon it, *which loosens* the hair; afterwards he lays the *skin on a log*, and scrapes it quite clean; then

he washes it, and dries it; when it is dry, he colours, or makes it black; and then it is fit for the shoemaker. The thick leather of which the sole is made, is the skin of the ox or cow. When the hair is taken off, the skin is *tanned*. Tanning is the trade of the tanner. Tanning is done with the bark of a tree, ground fine. The skin is put into water, and this ground bark is spread over it; the leather is left in the bark and water, till it grows stiff and thick.

Almost all children have put alum into their mouths; they know that the alum draws the skin of the mouth, and makes it feel stiff—just so, the bark draws the skin, or sole leather.

This property of some substances to draw up the parts of other things, and make them harder and thicker, is *astringency*. Alum is *astringent*, and oak bark is astringent.

The tanned leather is used for the soles of shoes, and some other purposes.

The currier, the tanner, and the shoemaker, are all obliged to labour for us, before we can have shoes.

METALS.

GOLD.	LEAD.
SILVER.	TIN.
COPPER.	QUICKSILVER.
IRON.	

EAR RINGS are made of gold. Thimbles and spoons of silver. Cents are made of copper. The horses' shoes are made of iron. The spout is made of lead. Candlesticks, pans, and water-

ing-pots are made of tin. The back of the looking glass is covered with quicksilver.

These are all metals. Metals come out of the ground.

People dig into the earth to find metals.

The place where metals can be found, is called a Mine. The metal is found in the mine, mixed with dirt, stones, and some other substances; when the metal is found, mixed in this manner, it is called an *ore*.

Gold is the heaviest of all metals; it weighs more than nineteen times as much as water weighs. That is, a cup full of gold would be more heavy than nineteen cups filled with water.

Silver is eleven times heavier than water.

Copper is nearly nine times heavier than water.

Iron is eight times heavier than water.

Lead is twelve times heavier than water.

Tin is seven times heavier than water.

Quicksilver is fifteen times heavier than water.

Steel, of which scissors, knives, and many other things are made, is prepared from *iron*—just such black iron as the stove—it is made so smooth, bright, and sharp, by a particular manner of working it.

Brass, of which knockers, bell handles, little thimbles, and a great many other things, are made, is itself made of copper, and another whitish substance, called *zinc*. The copper and zinc are melted together, and become brass.

Children often melt lead, and pour it into *different shapes*. If the melting lead is kept for

a considerable time over the fire, a quantity of small scales may be perceived floating upon the surface of it; if the lead remain a long time upon the fire, the whole of it will be changed to these scales; they will become a fine powder; the powder of burnt metals, (for all except gold and silver, may be burnt by long continued heat,) is called calx.

The plural of calx, is calces.

The calces of lead, prepared in one way, become *red lead;* prepared in another way, they become *white lead.*

The white paint which is put upon houses is a mixture of oil and white lead.

Metals and glass are *brilliant;* that is, they shine when they are in the light. The light passes through the glass; it is *transparent.* Light does not pass through the metal; it is *opaque.*

Metals are the heaviest substances which are known in the world. Take a piece of paper just as big as a dollar, in one hand, and a dollar in the other—which is the heaviest? Metals are *heavy.*

Take a hammer, and a little piece of brick—strike the brick with the hammer—the brick flies into a thousand little particles. Take a piece of lead, beat it with the hammer, it spreads larger and larger, the longer it is beaten. This property of spreading under the hammer is *malleability.* A substance which spreads, when it is beaten, is *malleable.* The brick is not *malleable, it is* brittle. Lead is malleable. All metals are *malleable.* One name for a hammer, is *mallet.*

Metals can be drawn out to *wire*. Iron, and brass, and gold wire, are used for many purposes. When a lump of any substance can be drawn out into a string, it is *ductile*. *Molasses*, when it is boiled, becomes hard—a lump of it can be pulled out very long, and can be twisted, without breaking. In the same manner, a lump of gold, iron, or brass, can be drawn into wire. Gold can be drawn to a wire as fine as a hair.

Metals are *ductile*.

This sticking together of the parts of a substance is called *cohesion*, or *tenacity*. Sand has no *tenacity*, but gold has.

Metals will melt—a lump of wax, or of snow, will melt very quickly; it takes a longer time, and hotter fire, to melt metals, than to melt snow.

Melting, is *fusion*.

Substances which melt are *fusible*. Some substances, when they are put into the fire, fall to powder, as *wood*, which falls to the powder called *ashes*. A substance which is changed by fire to powder, is *calcined*.

Metals are *fusible*.

A metal is a *brilliant*, *opaque*, *heavy*, *malleable*, *ductile*, and *fusible mineral*.

Metals are found in all countries. Some countries produce much greater quantities than others. Very little *gold* is found in Europe; Asia produces some, Africa more, and the gold mines of South America more than every other part of the world. There is a great deal of silver also in South America. The richest gold and silver mines are in Potosi, in the country of Peru.

MONEY.

Look at a silver dollar. Once that dollar was in the mine. Some people went thither and found the silver *ore;* they carried it to a large *oven*, called a furnace, where was a very hot fire. The fire melted the silver, which ran out from the other things mixed with it: *they* did not melt, so the silver was found by itself, pure. The *pure* silver is too soft to be used by itself, without the addition of some other metal to make it a little harder.

A small quantity of some other metal is added to the silver: this is called *alloy*.

The metal used for money is carried to a place called the *mint;* there it is cut into small pieces and weighed. Every true dollar weighs exactly so much; every half dollar weighs half as much as a whole dollar.

The piece of silver intended for the dollar, or half dollar, is then *stamped*. Children have seen a watch seal, and have seen the figure upon the watch seal *stamped* upon sealing wax. In the same manner, the head of liberty, the letters, and the date of the year, which may be seen on eagles, dollars, and cents, are stamped upon them. *Metal money*, which has this stamp, is called *coin*. Bank notes are pieces of paper, used for money. Some people, who have a great quantity of money, put it together in a place called the *bank:* here they *keep* the *coin*. Coin is made of metals of different value —*gold, silver*, and copper. The American coin *of the greatest* value is the eagle, equivalent to *ten dollars*. It is a beautiful gold piece. Half

eagles, worth five dollars, are equally handsome. Dollars, half, and quarter dollars, and some coins of inferior value, in common use, are silver. Cents, each the hundreth of a dollar, are made of copper.

Metal money is heavy, and therefore inconvenient to carry about in large quantities. To remedy this inconvenience, bank notes were invented. A bank is a depository of money—a safe place to keep it in. The directors of the bank, instead of circulating the coin or property of the bank, issue, or send out, papers stamped with the value of money which belongs to the community.

Before money was invented, *barter* or exchange was practised. A man who wanted a new coat, and possessed a fleece from the back of his sheep, would give the wool to another man, in exchange for a coat, which the other man might possess; or, perhaps he would give two fleeces of wool for cloth enough to make one garment. A labouring man would take from another for whom he worked, food, or clothes. But this was not an easy mode of doing business, because persons might not like or want articles offered in exchange, so it was found best to use money; an article which every body agrees to value alike, and which every one will take, and every one will give, in exchange for things which are useful or agreeable.

EXPLANATIONS.

Pure, means without mixture. We say clear *brandy, when* we mean brandy alone.

That is not right: it is pure brandy. Water

alone, in a glass, is *pure* water; brandy alone, is *pure* brandy; mix the brandy and water together—then, neither the brandy nor water are *pure*.

SPANIARDS.

THE silver mines of South America belong to the Spaniards. People think if they have a great deal of money they shall be happy. Some money is necessary; we cannot have what we want, unless we can buy it. But if we have much more money than we need, we are not happier for it. We should take care of our money, and not spend it foolishly; but we should not love it too much—if we do, we shall become *avaricious*.

Some people believe if they have money, that it makes them of more importance than if they had it not; they believe that they need not try to make themselves agreeable; that they need not do any work; that they need not improve their minds, or learn any thing. Just so the people of Spain thought, when they had got a great quantity of gold from South America. They had so much money, they knew they could send to the poorer countries of Europe, and buy whatever they wanted.

They left off making what is necessary to wear; they left off cultivating the ground; and they left off improving their minds; and so, *while* all the people of other countries were *growing* more industrious, more learned, and *more* respectable, these rich Spaniards were

becoming more idle, more ignorant, more proud, and more despicable, than any other people of Europe.

The way that the Spaniards came to possess these mines was this.

DISCOVERY OF AMERICA.

About three hundred and thirty years ago, there lived a wise man named Christopher Columbus. He was the son of a wool-comber of the city of Genoa in Italy. He was instructed, when a boy, in Latin, drawing, and mathematics, besides reading and writing. He excelled so much as a scholar, that when he first grew to be a man, he was capable of earning a livelihood in teaching, or practising, any of the arts or sciences which he had learned. Columbus's favourite study was geography.

The people of Europe in that age were well acquainted with the navigation of the Mediterranean Sea, and some vessels had gone out into the Atlantic, as far west as the Azore Islands—but no vessel had sailed any farther to the westward.

The Venetians, and many other people among the Europeans, had goods brought over land from Asia to Egypt, and other countries on the Mediterranean, and then taken up in ships, and carried to different cities. Columbus thought a way to bring goods from Asia might be found by sailing westward in search of it.

He thought much of the shape of the earth. He knew it was a globe, or a body round like an orange; and as a fly could creep all round an orange, and arrive at the very place from

which he set out, Columbus believed that if he sailed west, he must at length arrive at the part of Asia which was known to lie east of Europe, and that he could return to Europe by sailing in that direction. In order to ascertain this fact, he determined if possible to sail in that direction.

At that time, Europe, Asia, and Africa, were known: they all lie on one side of the globe.—What was on the other side, none of the people knew. Columbus wanted to go and see, but he could not go, unless he had several ships and many men with him. These things cost a great deal of money. No person had so much money to give away, so Columbus was obliged to ask the king of some country to procure him the men, money, and ships, that he wanted. Kings can have the use of such things, in the countries which they govern.

Columbus applied to the *government* of his own country first—afterwards to the king of England, and the king of Portugal. This government, and these kings, did not choose to assist Columbus.—At last he went to Spain. The name of the king of Spain was Ferdinand, the name of the queen was Isabella. Queen Isabella was very much pleased with the plan of Columbus; she hoped he would find the countries he expected to find, and she persuaded the king to give Columbus such things as he wanted.

The king promised to give Columbus what was necessary, if Columbus would promise to *give him* the greater part of the valuable things *he might* find. Columbus promised to do this.

The king gave him three ships, and what he wanted besides. In the month of August the ships sailed—a great number of people went to the water side, to see them set sail. They felt very curious to know whither they would go, and what they would find.

When the sailors got far out of the sight of land, a great way into the Atlantic Ocean, they began to be afraid; they wanted to go back to Spain, and refused to obey Columbus. But Columbus persuaded them to wait a little longer, and a few weeks after they left Spain, they came to the Bahama Islands, and afterwards to the larger islands, now called Cuba and Hispaniola.

The people of these islands were not white, like the men of Europe, nor black, like the natives of Africa. These men were surprised when they saw the Spaniards. Columbus returned to Spain.—The king and queen were very glad when they heard of the new country he had found. They sent him back again, and sent many other ships; these discovered all the islands now called the West Indies, and the large country of South America.

The Spaniards took these countries for their own, and every thing they could find in them. They found great quantities of gold and silver, and treated the poor natives very cruelly, in hopes that the natives would tell them of still more gold and silver than they had found.

The kings of other countries sent out ships to America, till in time America was all known to the people of Europe.

People came from the different countries of

Europe, to different parts of America. They found no towns, and pleasant fields, and fine gardens; they found only woods, and wild men, and wild animals.

There were a great many Indians then—*now* there are a very few. In two hundred years, there have become more and more white men—fewer and fewer Indians.

The Spaniards were not only cruel to the poor Indians, but they were cruel also to Columbus, who had made them so rich.

Columbus was fifty-six years old when he commenced his first voyage. He made four different voyages to the *new world*, as the western continent was called. In the third voyage he discovered what has since been called South America. Columbus had not time to make extensive voyages along the coasts of the countries which he discovered. While he lived, the island of Cuba was never circumnavigated; and he presumed that when he arrived at Cuba he was come to part of India, a country in Asia.

The natives of the West India islands, and, afterwards, those of the whole continent of America, were called Indians, because it was thought that they indeed lived in India; but, in 1522, thirty years after Columbus had discovered America, Ferdinand Magellan completed a voyage round the world, crossing the great Pacific Ocean, and demonstrating that America is a vast continent, separated from Asia by the broadest expanse of water on the globe.

This continent was called America from *Amerigo* Vespucci, an Italian, who, immediately after Columbus, made voyages to the western

world, and extended discoveries along the coast of Brazil. Columbus died, poor and afflicted, at the age of seventy years, at the city of Valladolid in Spain, in 1506. His remains were afterwards disinterred from the grave in which he was first buried, and now lie in the city of Havanna in the island of Cuba.

Government. It is not easy to give children an *idea* of *government.* That which governs us, is that which causes us to obey. In a school, the master, or mistress, tells the scholars what they must do, and they do what they are told to do.—The *master governs*, the *children* obey.

In a large country like the United States of America, where we live, there are a great number of people; they obey laws, which are made by some wise men among them. The wise men are the *rulers.* The people choose the rulers, and then they do what the rulers command them to do.

The rulers form the government.

OIL.

THERE are different kinds of oil. Animals produce oil. Vegetables produce oil; and there is fossil oil.

The oil which is burnt in the lamp, is found *in the whale.* The whale is a very large fish. *More than* sixty barrels of oil have been taken

from one whale. Men go out in ships, on purpose to catch the whale.

Every child, almost, has seen a fish hook. Three of these hooks, of a very large size, are fastened together, like a fork with three points. This instrument is called a *harpoon*. The people who go out to catch the whale, carry some harpoons with them. The harpoon has not a handle; it is fastened to a rope. When a whale swims near a ship, the whale catchers make fast one end of the rope, which has the harpoon fastened to the other end, and throw the harpoon with a great deal of force at the whale. The harpoon sticks fast into the whale, as a fork thrown at a child, would stick into him.

The whale feels the pain; he tries to get away, and dives below the surface of the water, but he takes the harpoon with him; for want of breath he is forced to rise to the surface. where he soon dies. The men then jump out into little boats; they take great knives, and cut the whale in pieces; they get from the whale's flesh all the oil they can, and put it into barrels, bring it home, and sell it. It is burnt in lamps to light houses, shops, and streets.

Many plants produce oil. In France, Italy, and some other countries, grows a tree called the *olive*. The fruit of the olive looks like a green plum—it has a stone on the inside like a plum stone. Olives are brought to this country in bottles.

When the *fresh* olive is squeezed, many drops of oil run out of it; many olives make a great deal of oil. This oil is brought to America—it is sometimes called sweet oil; it is eaten upon salad, and many other things.

The seed of the plant called *flax*, contains oil. This is commonly called *linseed oil*. The painter mixes his paint with linseed oil.

In Asia, there are springs of oil—the oil is called *naphtha*. It is of a dark colour like molasses.

There is in aromatic plants a fine oil which contains the odour or smell of the plant. *Essences*, or perfumes, such as otto of roses, rose water, and lavender water, contain this oil. It is called *essential* oil. Oils which may become solid, like tallow, which is the fat of animals, are *concrete oils*.

Heat makes oils liquid. Cold, which is the absence of heat, makes them solid. The oily part of milk is butter. Castor oil, a very useful medicine, is extracted from the seeds of a plant.

AFRICA.

Those children in this country, who have seen a globe, or a map of the world, have seen those four large divisions, called quarters of the world, Europe, Asia, Africa, and America. They know that they live in America; and if they look very carefully, they will see what oceans, and seas, a ship must sail over, to carry them to any other part of the world.

Many ships have been sent from America, and from Europe, to Africa; but they had been sent for a long time, before any of the people who went in them, got much acquainted with the Africans. A few years ago, the people of

Europe began to wish to know more about the Africans; so a number of persons formed a company called, the African Association, on purpose to learn what they could concerning them; to find out if the Europeans could do them any good; and also to try if they could carry on any business with them.

The African Association hired a man by the name of Mungo Park, to travel very far into Africa, to get what knowledge he could. Mungo Park was a very bold, courageous man; he was not afraid of any thing without great cause; he was very patient; could bear a great deal of fatigue; and was very persevering.

One day Mungo Park had no food; he could find no house, nor any thing fit to eat; the rain fell fast, and the wind blew violently.

Wild animals are found in great numbers at a distance from the habitations of men. Where there are many houses and people, there are no wild beasts. The animals which live with men are *tame*, and are called domestic animals. Children have no reason to be afraid of wild beasts, when they are in towns.

But Mungo Park had great reason to be afraid; he was alone in the woods of Africa, where there are lions and tigers. He thought the safest place for him would be among the branches of a tree; so he took the saddle and bridle from his horse, which he let go loose, that he might find some grass to eat; and began to climb a tree, under which he had been lying, to rest himself.

Just at this moment, a negro woman saw him. —She had been working in the fields far fro

her home. Women, in Africa, work in the fields. The negro woman saw that Mungo Park looked tired and anxious. She could not speak English, nor could he speak her language well, but he understood it a little, so he made her understand that he was hungry, and she knew that a white man had no home in her country.

She had a very kind heart, so she told Mr. Park, if he would follow her, she would make him comfortable. She took up his saddle and bridle, that they might not get hurt, and after a short walk, she and her companion reached her hut.

The people of Africa do not live in large houses, with fine furniture, like ours: their dwellings are made by driving poles into the ground, very near together, and filling the spaces between with clay, and the large leaves of plants. The roofs are covered with thick broad leaves also.

In the room of the negro woman's hut, were several women, employed in spinning cotton. These women stared very much at Mungo Park, they had never seen a white man before. The mistress of the hut lighted a fire, and broiled a fish for the stranger's supper; she also spread a soft, clean mat upon the floor, and told him that he might sleep there, in quiet and safety.

The Africans do not sleep upon beds like ours; they lie on mats. As Mungo Park reposed upon his, he heard the women, who continued their work, singing. One of them composed a song concerning himself, and the others joined her. He has translated the song. The song, which

was sung in the African language, is thus written in English.

SONG OF THE NEGRO WOMEN.

"THE poor white man, faint and weary, came and sat under our tree. The winds roared, and the rain fell. He has no mother to bring him milk, no wife to grind him corn.

Chorus. "Let us pity the white man, no mother has he to bring him milk, or wife to grind him corn."

This song has been written anew, or *imitated*, in poetry, by an English lady.

Duchess of Devonshire.

SONG.

The loud wind roar'd, the rain fell fast,
The white man yielded to the blast;
He sat him down beneath the tree,
Weary, and sad, and faint was he:
And ah! no wife, no mother's care,
For him the milk, or corn prepare.

CHORUS.

The white man shall our pity share,
Alas! no wife, nor mother's care,
For him the milk, or corn prepare.

The storm is o'er, the tempest past,
And mercy's voice has hushed the blast;
The wind is heard in whispers low;
The white man far away must go;

But ever in his heart will bear
Remembrance of the negro's care.

CHORUS.

Go, white man, go: but with thee bear
The negro's wish, the negro's prayer,
Remembrance of the negro's care.

While Mungo Park heard this song, he could not sleep, he felt so grateful to these good negroes. He was sorry that he had nothing to give them to show his gratitude. In the morning, he cut off four brass buttons from his waistcoat, and when he departed, gave them to the mistress of the family. Though these were not very valuable, the negroes esteem such little things much more than we do, who have so many better things. No doubt the negro woman valued them for the sake of the poor traveller.

EXPLANATIONS.

Chorus—a number of singers. That part of a song which is repeated many times by a whole company, while the rest of the song is sung by one person *only*, is called the chorus.

Hospitality, is kindness and politeness shown by persons who are in their own houses, to the people who come thither. The negro woman showed hospitality to Mungo Park.

Translate.—To translate is to express what has been written or spoken in one language, in the words of another.

Persevere—to continue to try to do a thing, even if it is difficult.

CHRONOLOGY.

We say this year is 1829; this means, it is 1829 years since Jesus Christ was born. Christians are the people who believe the religion that Jesus Christ taught men.

The people of Europe, and the United States of America, (where we live,) are Christians. When Christians say any thing happened on a particular year, as—Dr. Franklin was born in 1706, or General Washington died in 1799—they mean, that one was born 1706 years after Christ was born, and the other died 1799 years after Christ was born.

POPULAR DEFINITION OF COMMON TERMS.

CHILDREN say an orange is *round*—a pencil is round—a ring is round—a cent is round—all these things are round—in *this* they are alike: but they are different in other respects.

An *orange*, or a football, is a *sphere*, or globe.

A *candle*, or a pencil, is a *cylinder*.

A *cent*, which is flat, solid, and round, is a *wheel*.

A *ring*, is a *circle*.

All these shapes are circular, because a circle can be made round any of them.

The middle of a circle is the centre.

A thing made by the hand of man is a *manufacture*.

The place where it is made, is a *manufactory*.

The person who makes it, is a *manufacturer*.

All things which grow are *productions*. A tree is a *production*; the wool which grows upon the sheep's back is a *production*. When wool is spun, woven, and dyed, it becomes cloth. The cloth is a *manufacture*.

When a hot liquor is poured upon a substance, in order to extract, or draw something from it, it is called an *infusion*. Water is clear, and without colour: when poured upon tea leaves, it extracts from them colour and flavour. The tea which is *poured out* of the tea-pot does not look, or taste, like the water which was poured *into* the tea-pot. The water, then, has taken colour and flavour from the tea. The tea which we drink is an *infusion*.

When a substance is put into cold water, and they are boiled together, the liquor becomes a *decoction*. Meat is put into water: after they have been boiled some time together, the water becomes soup. Soup is a *decoction* of meat.

When a substance is put into cold water, and suffered to remain in it a long time, it is called a *maceration*. Ink powder is put into cold water: the water draws the black colour from the powder, and it becomes ink. The powder is *macerated*.

When a solid substance is put into a liquor, and the substance melts, leaving the liquor *clear, it is a solution*. Sugar melts in tea, and

the tea remains clear: that is a *solution of* gar. The sugar is said to have *dissolved.*

When a substance is thrown into a liq and thickens and colours the liquor, it is ca a *diffusion.* Cream poured into tea is a *di sion.*

What we call steam, is sometimes called *pour.* Look at the tea pot, when the top is something like smoke rises out of it; thi vapour. Put a little water on the stove; i short time it will be all gone. Where is It has dried up, or gone away in *vapour.* dry up, is to *evaporate.* Clothes, that h been washed, are hung up to dry; the wa which is in them *evaporates*: it goes into air, and rises into the sky.

A great quantity of vapour, from a gr many places, and a great many things, *colle* or meets together in the sky, and forms clou when the clouds become very heavy, they in drops of water: *this* is rain. If the air cold, the water freezes, and makes snow hail.

Hold a knife over the tea pot, when the steam rises from it: the steam will collec little drops; it will *condense* upon the knife. *condense,* is to become thick. *Dense,* th Things are not all dense, or hard, alike.

Molasses is more dense than milk; soa more dense than molasses; wood is more h *than* any of these substances; stones are har *than wood.* A beautiful white stone, which lo *like glass,* which is called the diamond.

which is worn in rings and pins, is the hardest substance that is known.

Some liquids dry, or evaporate, much sooner than others. Water is *liquid;* oil is liquid. Pour a drop of water upon a piece of paper; pour a drop of oil upon a piece of paper: the drop of water soon evaporates; the drop of oil does not evaporate—it remains, or stays, in the paper.

A fluid, which dries very quick, is *volatile.* Water is more *volatile* than oil or grease.

Fluid. The substances which can be poured from one vessel to another, without separating the parts, are *fluids.* Water and beer are fluids. Meat and wood are *solids.*

Sand and meal can be poured from one vessel to another; but they are not fluids. The particles, (that is, the little grains of which they are composed,) are separate from one another.

GUNPOWDER.

Gunpowder is in little black grains; it is used to kill animals and men. Almost every body has heard the noise made by guns and cannon: it is very loud, like thunder. This noise is caused by gunpowder. The gunpowder is put into a gun, or cannon, and as soon as it is touched by fire, it bursts from the gun with a great noise. This is called an *explosion.*

Gunpowder is made of three thi
or brimstone, nitre or saltpetre, an

Before men had learned to make
they used to kill one another with s
when they fight, they take pistols, g
non, fill them with gunpowder, a
iron balls, and point to the spot
wish the balls should fly; the balls
sons whom they strike.

The art of making gunpowder w
or discovered, before the art of p
invented. Gunpowder, first made,

MEN

OF

DIFFERENT COUNTRIES.

HIGHLANDER.

THE people in the north of Scotland are called Highlanders. They wear woollen clothes of many colours, called Scotch plaid, and caps or bonnets on their heads. They work hard, and are very honest.

The south part of Scotland is called the Low-lands. Edinburgh is a city of Scotland—Glasgow is another city. Edinburgh has a university. The language used in Scotland is a little different from English.

In Scotland, almost all over the country there are schools for the instruction of poor people.

AN ENGLISHMAN.

The English live in the island of Great Britain. Great Britain is in three parts, England, Scotland, and Wales.

The great city of London is in England, on the River Thames. The English people are very wise, and very rich; they have a great many large ships. We speak the same language which the English do.

Two hundred years ago, many Englishmen came to America; they and their children built some of these houses, and towns, which we see about us.

Many of the clothes which we wear are *brought* from England; some of our cotton and *woollen* clothes are made there; our buttons, *needles*, scissors, pins, and knives, come from

England, and so do waiters, and glasses, and plates, and cups, and saucers, and carpets. The English have a king and queen.

INDIAN.

THIS Indian has a bow in one hand, and an arrow in the other. Children see boys in the streets with bows and arrows; boys use bows and arrows to play with. Indians use them to kill wild animals; they strip the skins from the animals taken in this manner, and make clothes of them; they eat the flesh of the animals. Sometimes Indians kill other Indians with the bow and arrow; they fight very much; they do not treat the women kindly. Savage men never treat women so well as civilized men treat them.

The Indians have no books; they do not *write and read.* They talk in the Indian language.

Language, the words that we use in speaking and writing.

NEW ZEALANDER.

Here is one of the dark coloured men of the South Sea.

New-Zealand is two islands very near together. The Zealanders kill wild animals, and catch fish, for food.

If you look upon a globe you will see New-Holland west of New-Zealand. It was first discovered by Europeans, in 1609. In 1770, Captain Cook sailed all round it, and found it to be a vast island. The English have endeavoured to improve the natives of the South Sea Islands, and those of New-Holland, by sending *missionaries* to teach them the Bible.

Missionaries are good men who leave com-

fortable homes in civilized countries, and go among savages, and other ignorant people, in order to teach them the gospel, and to read and write, and to live cleanly and decently.

AN OTAHEITAN.

OTAHEITE is a large island in the Pacific Ocean. Look on the map of the world; you will see the Friendly Islands, the Society Islands, the Marquesas, and a great many more. Capt. Cook discovered, or found, these islands, as he was sailing about the Pacific Ocean.

The people of Owyhee, one of the Society Islands, killed Captain Cook.

The Otaheitan in the print, is not black, like a negro; his skin is yellowish, and dark; he has in his hand an instrument like a flute; he is

blowing it. The Otaheitans love music—they are not Christians—they do not know how to read. They cut their bodies, and make scars upon themselves, because they think themselves handsomer for these scars; they flatten their noses, and make themselves look very ugly, as we think.

They have not trades as we have. There are no smiths, tailors, and masons, among the Otaheitans. Each man makes his own house, and his own clothes. The Otaheitans spend their time in running about; catching, and killing animals; swimming, and climbing trees. People who live in this manner, are called *savages*.

People who have trades, and churches, and books, are *civilized* people.

The men and women at Otaheite dress in a sort of cloth which is not woven like our cloth. It is made of the bark of a plant. Strips of this bark are macerated in water, and then laid upon a smooth surface, and beaten with a mallet. The soft edges of the strips are thus spread over one another, joined and stuck together—making a continued piece of cloth, which is afterwards made into garments. This cloth is sometimes stained, and striped with different colours.

The people of Otaheite, like other savages, love dress. They put feathers upon their heads; and wear pearls, and pieces of shells, about their persons.

A TARTAR.

TARTARY is a large country of Asia; it joins China. This Tartar has a cap on his head, a sword in one hand, and a gun in the other.

The sword and gun they use to kill people; the Tartars are a fighting people; they do not live long in one place; they live in tents, and carry their cattle and their property about with them wherever they go.

Tent, a large piece of coarse, thick cloth, spread upon poles; forming a cover, under which people live.

A CHINESE.

THE Chinese live in China. China is in Asia. We do not know much about China; the Chinese have a law that no strangers shall come into their country. Some strangers, a very few, have been allowed to go thither.

The Chinese have three great cities; Pekin, Nankin, and Canton. Tea grows in China. The Chinese in the print, is a man; he has a pointed hat on his head, and is dressed like a woman of our country. The Chinese men dress in this manner. The Chinese has a sprig of tea in one hand, and a box of tea on one side of him.

The Chinese women have very little feet; when they are children, their feet are bound with bandages, so that they cannot grow, like

the rest of their bodies. China is the most *populous* country in the world.

Populous, means full of people. A country without people is a *deseri*.

A KAMTSCHATKAN.

KAMTSCHATKA belongs to Russia; it is a very cold country.

The Kamtschatkans use little dogs to draw loads. They fasten several pairs of these dogs one after the other, and go long journeys with them.

Southwest from Kamtschatka, may be seen, on the map of the world, the Japan Islands. The Japanese will not allow the Europeans to *come to their* country, because about two hundred years ago, some Spaniards and Portuguese

went thither, and quarrelled with the people, and made them quarrel among themselves.

A FRENCHMAN.

The Frenchman lives in France; he speaks the French language.

France is a fine country. Grapes, olives, and many fruits, grow in France. The people make wine of the juice of grapes. The French are gay, and good natured people; they love to dance and sing; and they dance well. They are very polite.

There is a fine city in France called Paris, and many other towns besides.

Bonaparte was *emperor* of France; he was *born in the* little island of Corsica, in the Mediterranean Sea. The French people once had

a king, called Louis XVI; they killed Louis; and Bonaparte, who was a soldier, chose to govern France. Bonaparte had been emperor only a few years, when the kings of the other countries of Europe deprived him of his power, and made the brother of Louis XVI. the king of France. Bonaparte was then sent to the island of St. Helena, in the South Atlantic Ocean, and there he died in 1821.

Emperor, the governor of a large extent of country containing many inhabitants.

PERSIAN.

THE Persians are Mahommedans; they wear turbans, and a crescent, and smoke like the *Turks*.

A DUTCHMAN.

THE people who live in Holland are Dutchmen. The Dutch are very clean and industrious; they love money, and are willing to work hard to get it.

Holland is a small country, as may be seen by looking on the map of Europe. Holland has some very fine cities; Amsterdam, Rotterdam, Leyden, and the Hague. Leyden has a *university.*

Holland is so full of people, that many of them have left their country, and have come to America; many have gone to other countries.

Holland is now part of the kingdom of the Netherlands.

The Dutchman in the print, has skates on his *feet.* Holland is a wet country. The water *is cold,* and the people skate on the ice.

University. A great school where young men are instructed.

AFRICAN.

THE African in the print is very black; he lives in a hot country and goes almost without clothes; he has in his hand the tusk of an Elephant.

The people who live on the Mediterranean in the north of Africa, are not black like the people in the other parts of Africa. The people of Guinea are *negroes*.

They collect gold and sell it; they sell elephants' teeth also. Elephants' teeth are called *ivory*.

Knife handles, combs, and many very pretty *things*, are made of ivory.

A RUSSIAN.

RUSSIA is the largest empire in the world; it extends over great part of Europe, and Asia, and includes part of North America.

European Russia is the largest country of Europe. The emperor of Russia is sometimes called the czar, and his wife the czarina. One of the emperors, who lived a hundred years ago, was Peter; he was a great man, and taught the Russians many things which they did not know before. Peter built a city called after his name, Petersburgh, or city of Peter.

The emperor of Russia who is now alive, is Nicholas.

The English, and other civilized people of *Europe,* did not know much about Russia till

1553. Then Edward VI, a very good king of England, sent out a vessel, that sailed to Archangel, in the north of Russia. The Muscovites, or Russians, came out in great numbers from the shore to see the English vessel. They had only seen small boats before, and they were struck with astonishment at the sight of the English ship.

The Russians were then a very ignorant people, and still they have not much learning.

They had learned something of the Christian religion from Constantinople. Before the Turks took Constantinople in 1453, the inhabitants of that city were mostly Greeks; and the religious people among them, formed what is called the Greek church.

Some Russians who went to Constantinople learned to worship in the forms and ceremonies of the Greeks; and afterwards, almost all the Russians worshipped God in the manner of the Greek church.

Russia is a very cold country; if the people in Russia do not take great care, they get frozen; they are obliged to wear a great deal of fur, to keep themselves warm in winter.

There are two Russians in the print—one is standing dressed in a coat lined with fur; the other is riding in a sledge drawn by a rein deer.

A sledge is something like what we call a sleigh—it runs over snow. The rein deer runs along much faster than a horse.

Those horns of the rein deer, are not like *cow's horns*; those branching horns are called *antlers*.

A LAPLANDER.

THE Laplanders live in the cold country of Lapland. They have many rein deer. These rein deer give milk like our cows, and carry people about like horses. The Laplanders love the rein deer very much.

The poor Laplanders have not good houses, and glass windows, as we have; they have little low huts, with a hole in the roof of the hut. They have no chimneys; they make the fire in the middle of the house, and the smoke goes out at the top. The family sit round the fire, on the ground. These houses cannot be much better than a smith's shop.

The Laplander in the print, has snow shoes on his feet, and a pole in his hand; with these he makes his way over the snow and ice.

A SPANIARD.

SPAIN is the most westerly country of Europe, except Portugal, which joins Spain. Spain is the nearest country to France. The high mountains, called the Pyrenees, are between France and Spain. Spain has many beautiful cities; the largest of them is Madrid. Oranges, lemons, and olives, grow in Spain. The Spaniards speak the Spanish language. Merino sheep come from Spain.

The Spaniards are Roman Catholics. They have a king. How they became rich, and lazy, is told in another place.

The Spaniards do not shave off all the beard; they leave some of it on the upper lip. *These hairs* on the lips are mustachios.

A TURK.

TURKEY is a large country of Europe. Here is a Turk, sitting with his feet under him, upon a cushion. All people, every where, do not use chairs. The Turks use sofas, mats, and cushions. They do not wear hats, but wind up pieces of cloth into turbans, and put them upon their heads; they wear a plume in the turban, and an ornament called a crescent.

The Turks are Mahommedans; they do not believe, like us, that Jesus Christ came from God—they believe, that Mahomet came from God. Mahomet lived six hundred years after Christ. The Turk in the print, has a pipe in his mouth; he is not smoking tobacco—he is *smoking* opium.

Some of the Turkish soldiers were called Janizaries.

The churches of the Mahommedans are *mosques*.

The largest city of Turkey, is Constantinople. Constantinople was once called Byzantium, but a Roman emperor, Constantine, chose to call it by his own name, Constantinople, or city of Constantine.

Once the countries now called Turkey belonged to Greeks, and contained many wise people; many books; and fine towns, with beautiful houses, pictures, and statues in them.

The Turks were at first a small people in the west part of Asia—but in time, these Turks increased in numbers, learned the religion of Mahomet, went over to Constantinople, and took that city. They afterwards took Egypt, and then made themselves masters of the whole north coast of Africa.

EXPLANATIONS.

A crescent is in the shape of a new moon. The Turks put the crescent upon colours, and upon seals. Where a crescent is fixed, it shows that a thing belongs to the Turks, or some other Mahommedan. Many people use different things for a sign, or *badge*.

The Americans fix an *eagle* on their ships, and many other things. The English have a *lion*. The Scotch, a *thistle*. The French, a *lily*.

Opium, is the juice of poppies; it makes people sleepy; if they take too much, they die. All medicine which causes sleep, is called an *opiate*, after opium.

A GERMAN.

GERMANY is a large country of Europe; it has large towns and many people; it has universities, and many wise men. Germany is divided into many countries. Austria is the principal. One of the largest cities of Austria is Vienna, on the River Danube. Part of Germany lies on the Baltic Sea; Italy is next to Austria, on the south.

The mountains, called Alps, are between Italy and Germany.

The German in the print has a book under his arm. The Germans read, and write, and think a great deal. Some Germans live in the *United* States. In Pennsylvania some of the *people* speak the German language.

AN ITALIAN.

ITALY is shaped like a boot, or like a man's leg. Italy is in the south of Europe; it runs into the Mediterranean sea. Rome, Florence, Leghorn, and Naples, are cities of Italy; there are many other cities. They have all many beautiful pictures and *statues*.

The people of Italy are Roman Catholics. No other religion than the Roman Catholic is *tolerated*, or allowed in Italy. The chief priest or minister of the Catholics is the Pope. The pope generally resides in Rome. The finest church in the world is St. Peter's at Rome. The north part of Italy now belongs to the Emperor of Austria.

Venice, a city at the head of the Adriatic *gulf*, was once very rich and beautiful. The

Venetians were great merchants, now they have become poor. Venice was built upon the water, and instead of streets, water runs in canals between rows of palaces and houses. The inhabitants are carried about in boats called *gondolas*. The boatmen who row them are *gondoliers*.

Statues are what some people call images. The shape of a man in marble, is a statue.

The man in the print carries a board: upon the board there are many little figures; a bird, a lion, some heads, some entire bodies of men. People in Italy make these things, and carry them about to sell. Very little boys make some of them.

Near to the city of Naples is the *volcano* of Vesuvius. Children who have seen the picture of this burning mountain, can form some idea of Vesuvius; those who have seen the chimney top blazing, and throwing out sparks, can think of a place, much larger than the chimney top, throwing out a great quantity of fire—this is a *volcano*.

The largest volcano in the world is Mount Etna, in the island of Sicily; another volcano is Mount Hecla, in Iceland.

The people of Italy speak the Italian language. The people who lived in the city of Rome spoke the Latin language. Many books were written in the Latin language. People learn Latin now, that they may read those books; but people do not talk Latin now. Latin is called a *dead* language, because the people are *dead* who used to speak it.

THE CAMEL.

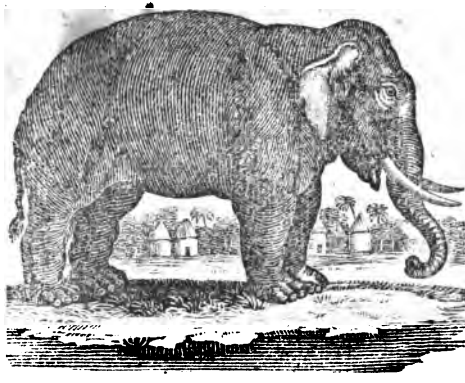
ARABIA is a large country of Asia; there are few rivers in it; there are few towns or trees, but there are wide deserts, and a great deal of sand. Only a few of the people live in houses; the greater number live in tents; they have very fine horses; they love their horses very much, and are very kind to them. The horses live with them in the tents, and never kick or hurt the children. Some of the Arabs are merchants; some are shepherds, and some are robbers.

The Arabians have an animal that is very useful to them. This is the camel. He travels for them, gives them milk, and his hair makes their clothes: he is of as much use to the Arabian as the horse, the cow, and the sheep, are to *us*: *he* is as useful to him, as the reindeer is to the poor Laplander. The camels carry loads of

three or four hundred pounds; they kneel down to take up the load, and rise when it is put on; they will not allow more to be put upon their backs than they can carry; if more is put on, they cry loudly till it is taken off. When they are loaded, the camel trots about twenty-five miles in a day; but when the camel carries only a man upon his back, he can travel one hundred and fifty miles in one day.

Some persons call the camel the "ship of the desert," because he is a native of countries where there are not navigable rivers; and therefore ships cannot convey goods from one place to another. The merchants of Arabia, Egypt, and Syria, employ the camel to carry great loads across wide tracts of sand, where there are no springs of water except at great distances from each other, and no shady trees. Neither fatigue nor thirst wears out this strong and patient animal. Horses and mules could not carry the same burthens, nor endure the want of water as the camel does. God has fitted him for the countries where he has placed him, and adapted him to the service of mankind. The merchants who use the camel do not trav singly, but in large companies, called *caravan*

The camel drinks a great quantity of wa at once; he has a safe place in his stoma where he can keep the water a long time, when he is thirsty, he wets his mouth by forc up some of the water. One sort of came called the dromedary. Some kinds of the ca *have one* bunch on the back, others have *bunches.* Camels live forty or fifty *There is a kind of camel in South A called a lama.*



THE ELEPHANT.

In America have been found the bones of an animal called the mammoth; he was larger than the elephant. There are no mammoths alive now, that we know of. The elephant is the largest animal that we know any thing about. He is very strong, obedient, and sagacious. He loves rice very much. Sometimes he breaks into the rice fields of Asia, and tramples down the rice which is growing, and destroys a great quantity of it.

The elephants are gregarious. In Africa, and in the island of Ceylon, some hundreds are seen together; the Africans are afraid of them; they kill them in order to get their teeth. The people of Asia take the wild elephant alive, and make him work.

In Siam, a country of Asia, the people love

elephants very much; they prefer the white elephant. The king of Pegu, who lives near to the king of Siam, once made a war with him, because the king of Siam chose to keep two white elephants which the king of Pegu wanted; and a great many people belonging to both the kings were killed. For such unimportant things do men make wars.

In Siam, the king has a beautiful house for his elephants; he feeds them upon the cleanest and the whitest rice, and because it is a very hot country, he causes water to be placed in a room above that in which the elephants are, which is strained slowly through the ceiling, and drops gently upon them to keep them cool.

The elephant has a rough skin, with few hairs upon it; he has small eyes, but they are bright, and he looks kindly and gently upon his master. His great ears lie flatly, and loosely, and he sometimes moves them like a fan, to drive away dust and insects from his eyes. His hearing is good; he delights in music, and is as much pleased with the trumpet and drum as any little boy.

The *trunk*, or proboscis of the elephant, performs many of the offices of a man's hand; it is very strong and *flexible*. The trunk is properly a very long nose—there is, at the end of it, something like a finger; with this he can pick up the smallest piece of money, untie knots, open and shut gates, draw the corks of bottles, and almost any thing else that hands could do. A blow of this strong trunk kills a man instantly; it is more than two yards long.

The elephant swims, and will draw heavy

loads. He loves his master very much; knows his voice, and obeys his orders. He does as much work as several horses.

Elephants appear to know more than any other brute animal; they are kind to those who treat them well; but they hurt or kill those who injure them. An elephant, which was once driven about for a show, used to eat eggs, which a man often gave him; the man in sport, gave him a spoiled egg; the elephant threw it away; the man offered him another, which was also spoiled; the elephant threw away the second, and did not seem to be angry; but he felt that the man intended to affront him, and he did not forget it. Not long after, the man came near to the elephant; the elephant seized him in his trunk, dashed him to the ceiling, and killed him.

Elephants love spirits and wine. In India, a liquor somewhat like gin, called arrack, is used; elephants are fond of this. They will draw, or push a great weight, if they are shown some arrack, and expect to get it for a reward; but if it is shown, and not given to them, they are very angry.

An elephant which was once treated in this manner, killed his master, who had deceived him. The poor man's wife saw her husband killed, and ran with her two little children to the feet of the elephant, saying, "you have slain their father, kill me, and them also." The elephant stopped—the mother and the children had not injured him, and he would not hurt *them*; he embraced the eldest boy in his trunk,

placed him on his neck, and would not allow any one else to mount him.

The tame elephants have no young ones, so all tame elephants are taken wild. People carry a tame elephant out to the country where the wild ones are; they make a fence round a large space, and put the tame elephant into it. The enclosed place is something like a very large cage, with the door open, the tame elephant cries loudly, and the wild ones hear her; they come to see her, and go to her through the opening that is left for them; as soon as they get in, a bar falls, which prevents them from getting out again; at first they try very much to get out, and make a great noise; but they are fed, and treated kindly, and become quite tame in about fourteen days.

EXPLANATIONS.

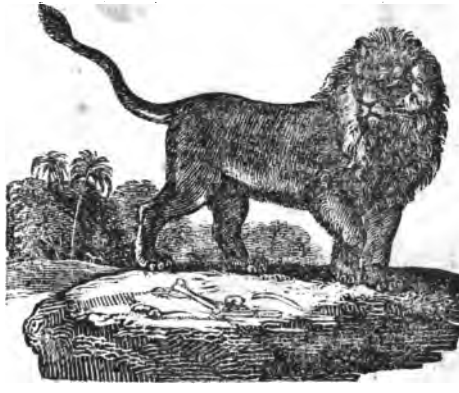
Trunk.—There are different meanings of the word trunk.

The trunk is that part of a tree which rises from the root, and supports the branches.

A trunk is a box.

Look at a fly as it eats sugar, or any other substance; he does not bend his little head, he pushes from it his proboscis, or *trunk*, and picks up his food.

Flexible.—Easily bent. The little twig of a tree is *flexible*—an iron bar is not flexible.

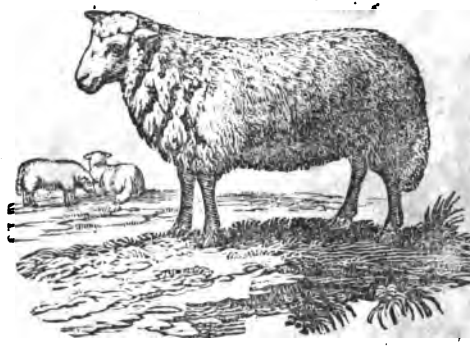


THE LION,

Is called the king of beasts; he is never tamed, or made useful to man; but he is sometimes taken, and kept in a safe place, as a show.

The lioness, or female lion, is smaller than the male. The lion is very bold and strong; he has a large mane, which he lifts when he is hungry, fiery eyes, and a terrible voice. When he roars in the night, his voice sounds like thunder.

He belongs to hot countries; to Asia and Africa. The Africans use the lion's skin to sleep upon.—The lion loves his keeper, and allows him to play with him; he is not cruel to some animals. Little dogs have been put into his den, and he has given them food, and played *with them.* The lion has been known to live *seventy years.*



THE SHEEP.

The quiet, patient sheep, is found in Europe and Asia. It is one of the most useful creatures in the world. Our clothes are made of its wool, our gloves of its skin, and its flesh serves us for food.

Men at all times, and in almost all countries, have taken much care of sheep. Sheep and shepherds, are often mentioned in the Bible. Jacob kept Laban's sheep. Moses kept sheep for his father-in-law in Midian.

Wolves kill sheep, and eat them. Wolves are very much like dogs in their appearance, but they are wild; and when they are hungry, will attack any animal. There are very few wolves where there are men; men take great pains to kill them, and in time kill them all.

THE DOG.

THERE are many species of dogs; and they are useful to man in various ways. The people of cities, the shepherd, and the wild men of the woods, are all indebted to the faithful dog.

The dog is bold, sagacious, and affectionate; if a robber attacks his master's life, his house, or his property, this fearless creature will die to defend him: he listens to his voice, obeys his commands, partakes of his pleasures, follows his steps, and will not forsake him as long as he lives.

The shepherd's dog, the cur, the hound, the mastiff, the spaniel, the pointer, the terrier, are names of different species of dogs.

The shepherd's dog knows every one of his master's sheep; he will not suffer any strange

sheep to come among them; he takes care of them when the shepherd is absent; assists to drive them to the field, and conducts them back to the fold.

The cur, is the useful servant of the farmer; he knows his master's own fields, and cattle; he takes care of his master's fields, and does not trouble himself with those of others; he walks peaceably about among his master's cattle, but he barks furiously at strangers, and drives them away.

The hound runs more swiftly, or he is more fleet than any other species of dog. He is used in hunting the deer, the fox, or the hare. In England, rich men keep great numbers of these dogs; they keep a man to take care of them; they feed them very carefully, and give them a fine house to live in.

The mastiff is a large and strong dog; he is kept to protect houses and gardens; he does not molest those who do not disturb him; but he warns them to keep away, by his loud and terrific barking. The mastiff is not so playful as some other dogs are, but he knows how to punish the impertinence of an inferior.

A large mastiff was often molested by a little dog, and teazed by his continual barking; the mastiff might have killed the little dog, but he chose to punish him gently, so he took him in his mouth by the back, and dropped him into a river which was near. The little dog did not like this, but he swam ashore, and afterwards left the mastiff in peace.

The spaniel swims well; he is fond of the

water; he is a beautiful dog; his hair is curled, and he is very obedient.

The pointer is used to find birds that have been shot; he is easily taught.

The terrier has a very *keen scent*. He is as much the enemy of rats and mice as the cat is, and will soon clear a house of those troublesome inmates.

SATURDAY

the mayor of a city, and
partments."

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0803. Miss Eliza Robbins wa
Boston Aug. 26, 1786, and died in
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